



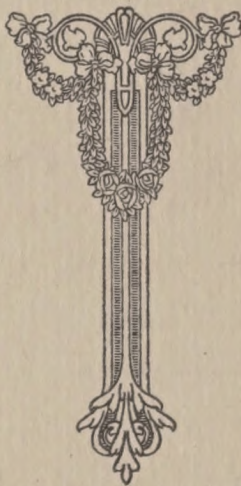


The Ministry of the Spirit

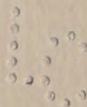
And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.—*Jesus.*

THE MINISTRY OF THE SPIRIT

By *George* G. B. THOMPSON



“ BE FILLED WITH THE SPIRIT ”



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CHAPTER HEADINGS

| | PAGE |
|--|------|
| I. INTRODUCTION | 11 |
| II. THE NEED OF POWER | 17 |
| III. THE POWER OF THE SPIRIT | 23 |
| IV. CHRIST AND THE SPIRIT | 30 |
| V. THE SPIRIT IN THE OLD TESTAMENT | 37 |
| VI. THE SPIRIT IN THE NEW TESTAMENT | 42 |
| VII. THE PROMISE OF THE SPIRIT | 47 |
| VIII. THE ADVENT OF THE SPIRIT | 54 |
| IX. THE PARACLETE | 60 |
| X. A DREAM | 68 |
| XI. THE SPIRIT PRESIDING IN THE CHURCH | 75 |
| XII. NAMES AND EMBLEMS | 83 |
| XIII. CONDITIONS OF SPIRIT FILLING | 92 |
| XIV. THIRST | 98 |
| XV. PRAYER | 103 |
| XVI. UNITY | 111 |
| XVII. MOTIVES AND HUMILITY | 115 |
| XVIII. THE TONGUE | 119 |
| XIX. READING | 126 |
| XX. HATING SIN | 132 |
| XXI. OBEDIENCE | 136 |
| XXII. FAITH | 144 |
| XXIII. THE SPIRIT AND THE WORD | 149 |
| XXIV. COMMUNION OF THE SPIRIT | 156 |
| XXV. THE UNPARDONABLE SIN | 162 |
| XXVI. FRUITS OF THE SPIRIT | 175 |
| XXVII. THE GIFTS OF THE SPIRIT | 182 |
| XXVIII. THE LATTER RAIN | 187 |
| XXIX. RESULTS OF SPIRIT FILLING | 195 |
| XXX. PERSONAL SOUL WINNING | 203 |
| XXXI. CONCLUSION | 216 |

P R E F A C E

MAN by nature is "without strength," Satan's captive, a slave to sin. He is able to conquer the sea. Though its bosom is lashed to fury by violent storms, he navigates the boundless expanse in safety. He turns his attention to the heavens, and searches out the mysteries of the stars, and traces their orbits with precision. He harnesses the lightning and makes it his messenger to far-off climes. He studies the rocks, and gains from them their names and laws. By intellectual force, and marvelous inventions, he subdues the face of the world, and compels the forces of nature to be his servants. He makes laws by which nations are able to govern millions of subjects. He institutes war, which destroys empires, blots out dynasties, and changes the map of the world. In short, he executes all that is included in history, and the marvelous achievements about us, showing his tremendous energy in almost everything that stirs the silence, and changes the conditions of the world.

But, though able to subdue kingdoms and conquer the forces of nature, he cannot conquer himself; he cannot of himself restrain his own passions and impulses. He stands humbled and vanquished by sin,

its slave and lawful captive. Neither can he speak peace and deliverance to other troubled, burdened souls, enslaved and subjugated by sin. If delivered, he can only exclaim, with the apostle Paul, "By the grace of God I am what I am." The heavenly bodies follow with the utmost precision their appointed orbit. They have no power to do otherwise. But man has the power to overstep the moral boundary of his being, and deviate from that which is right. He has within him a power, the law of sin and death, which is continually urging him to do so.

But there is help for him. There is One who is mighty to save, who, through the power of the Spirit, is able to cope with sin, change the carnal heart, transform the life, and make those who have been the slaves of sin more than conquerors. The believer in Christ has been quickened, resurrected from the dead, and knows the exceeding greatness of his power, and understands from experience what it is to conquer temptation, and live the victorious life of faith, triumphing through the Spirit over the powers of darkness.

It is to direct attention to the many promises of the Scripture concerning the gift of the Holy Spirit as an abiding guest in the church and the direct agency in our personal deliverance from sin that I have written on this question. No effort has been made

to treat the subject in an exhaustive or technical manner. I have tried only to make practical the thoughts presented, and, having studied the promises in the Scripture to give the Spirit to the believer, have endeavored to point out some of the things which hinder the working of the Spirit in the transformation of the life. To deal properly with the subject of the Holy Spirit one must necessarily deal with sin. If, as a result, some are helped to a higher Christian experience, to a deeper consecration, and led to receive the "promise of the Spirit through faith" in greater fullness, the effort will not have been in vain.

G. B. T.

The Christian's Guide

" HOLY SPIRIT, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls fore'er rejoice,
When they hear that sweetest voice
Whisper softly, ' Wanderer, come!
Follow me, I'll guide thee home! '

" Ever present, truest Friend,
Ever near thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear;
When the storms are raging sore,
Hearts grow faint, and hopes give o'er,
Whisper softly, ' Wanderer, come!
Follow me, I'll guide thee home! '

" When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Wondering if our names are there;
Wading deep the dismal flood,
Pleading naught but Jesus' blood,
Whisper softly, ' Wanderer, come!
Follow me, I'll guide thee home! ' "

CHAPTER I

INTRODUCTION

SPIRITUAL power is the heritage of every Christian. It is his to know the exceeding greatness of God's power toward the believer, and to be more than a conqueror in his struggles with the powers of darkness. Just before his ascension, Jesus said to his disciples, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

The fullness of the Spirit here promised means spiritual power and victory to the believer; its dearth means weakness and defeat. The indwelling presence of the Spirit "is the shepherd's mark upon the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, separating them from the dross and mass of false professors." It is the king's own seal on those who are his peculiar people, proving them to be his own property. It is the pledge which the Redeemer gives to his believing disciples, while they are in the body, of the full redemption yet to come in the resurrection when the dead in Christ shall live again. We are "sealed with that Holy Spirit of promise, which is the earnest [pledge] of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14.

I believe it to be true that the greatest need of God's people today is not more theory about the truth, but a greater fullness of the Holy Spirit. It is not more light as to what is Christian duty, but more power to do what is known to be duty. It is not more theory about the message and work of God that we need, but more of the power of the Spirit to preach the gospel.

That there is need of deeper spirituality and more fervent zeal in the church, not alone with the laity, but with the ministry as well, all must readily admit. Apostolic power, though freely promised, is far from being fully realized. With far too many, it is a theory rather than a living experience.

God's watchmen need this heavenly anointing. They may preach to the dead bones in the valley, but unless the breath of God gives life, their work will be in vain. The minister is an ambassador of Christ. He is one intrusted with the ministry of reconciliation. God is engaged in the work of reconciling a world given over to rebellion. The minister is sent, in God's stead, with terms of peace. This is a work so great and so exceedingly difficult that all the treaties and peace compacts of nations are as nothing in comparison. This high and holy calling of reconciling a sinner to God can never accomplish its mission through anything but deep spirituality and earnest piety.

"We have heard much of late about a learned ministry, and God forbid we should ever be afflicted by so great an evil as an unlearned one. We have been often reminded of the necessity of an educated ministry; but in this case, as in every other, men must

be educated for their vocation. But then that education must be strictly appropriate and specific. We are very properly told from many quarters that we can do nothing without a pious ministry. Nothing can be more true, nor can any truth bearing upon this subject be more momentous; for of all the curses which God ever pours from the vials of his wrath upon a nation which he intends to scourge, there is not one so fearful as giving them up to an unholy ministry. I trust our churches will ever consider piety as the first and most essential qualification in their pastors, for which talents, genius, learning, and eloquence would and could be no substitutes. It will be a dark and evil day when personal godliness shall be placed second to anything else in those who serve at the altar of God."—"*An Earnest Ministry*," page 31.

A cold, formal ministry may, through learning, eloquence, and logic, make men think; but a ministry vitalized by the Holy Spirit will stir men's hearts and make them feel as well as think. No power can quicken a dead soul but that which brought Jesus from the tomb. Rom. 8:11.

That which is the need of the ministry, is the need also of the laity. We have entered upon uncommon times. Wolves are masquerading in sheep's clothing; new and old controversies commingle; dangerous heresies, dressed in the livery of heaven, seek admission into the church. A power from beneath is exerting a strange, bewitching power everywhere. There are many "advanced thinkers," "progressive theologians," men who are known as "profound scholars," who exalt reason and bow low at her shrine. The ten

commandments, the Sermon on the Mount, and, in fact, the whole Bible are regarded as a little too exacting, and are discounted before the people. The chill of skepticism and unbelief is perceptibly felt. Some enlightening, illuminating power is surely needed. The church is traveling over enchanted ground. Many of the elect of God, who truly believe the Word, have been peering through the fog of unbelief about them for several decades, looking for the return of the Bridegroom from the wedding. Some have become drowsy, and some are fast asleep. The cares of the world, the love of money and pleasure, are choking the word in the hearts of some, and no fruit is brought to perfection. A few are awake, but these are in danger of being thought "peculiar," "extreme," "good men or women, but unpractical." Without doubt the holy unction promised by our Lord in the upper room, is the greatest need in every church today. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

It is not some demonstration for which we are to look. "The kingdom of God cometh not with outward show." Luke 17:20, margin.

"Take a Leyden jar that is not charged with electricity. You may handle it freely and without care. Now place the jar for a few minutes in contact with an electrical machine. What is the result? The contact has not produced any visible change in the jar; to all outward appearance it is just as it was before, a simple glass jar partly coated with tin foil and having some metal attachments. But touch it carelessly,

and you are at once made aware that a great change has taken place. You receive a shock, perhaps slight, perhaps severe enough to kill you. What has caused it? — The invisible electricity with which the jar has been charged.

“Precisely in the same way let a church that is without influence or effectiveness in the community be filled with the Holy Spirit, and, although there may be no external change, although the services may be the same in form and esthetic value, although its preaching may touch no fresh themes and may be uttered by the same voice, yet every one who comes within its walls will feel the divine influence. No new methods, no new workers, no new instrumentalities, it may be; but the old methods, the old workers, the old instrumentalities, filled with a new life and power. Such a church will make its influence felt throughout the town or city where it is established. It will be a spiritual generator, and every member will be a live wire, transmitting the divine life to all whom he meets. The weakest disciple will become a channel of this power; the indifferent will be aroused; the careless will be moved, souls will be saved.”—“*Spiritual Power at Work*,” page 23.

When Saladin looked at the sword of Richard Cœur de Lion, he is said to have wondered that a blade so ordinary should have wrought such mighty deeds. But the English king bared his arm and said, “It is not the sword that did these things; it is the arm of Richard.”

In like manner we may, through the Spirit, be the instrument of God in the conquest of sin. We

may be as spiritually dry as was Gideon's fleece — possessing no power, no life, going to prayer meeting but expecting nothing and getting nothing. But let the dew of the Holy Spirit fall upon us, and a wonderful change is seen. Where once there was drought, there is seen moisture; where there was no sign of life, the dry bones live again; where there was only weakness, there is seen the manifestations of power; where there was no earnestness or burden of soul, the zeal of God consumes us.

As we read the farewell discourse of our Saviour to his disciples in the upper room, just before he was to die on the shameful cross, and bring to an end his personal work on earth, we are impressed with the fact that just as clearly as he foretold his return to the Father he announced the coming of another "Comforter," or "Advocate," whose presence is promised to the church till her warfare is accomplished and she becomes the church triumphant. This was the burden of his message to the disciples in his farewell discourse to them.

The Spirit of God is that unseen yet mighty agency which imparts spiritual life and power to the human soul. Without it men are spiritually dead, and Christianity is but a mere form. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "As many as are led by the Spirit of God, they are the sons of God." Verse 14. The Holy Spirit is the connecting link between the throne of God and the human heart, regenerating, sanctifying, and purifying the soul.

CHAPTER II

THE NEED OF POWER

EMERSON says, "Life is a search after power." That which men most long for is power, and, in fact, the real measure of manhood is in its units of power. The things we eat, the things we wear, books, pictures, institutions, machinery, wealth, represent, in some form or degree, power, either physical, intellectual, or moral. Educational institutions are valuable, not in proportion to the money expended in the buildings or equipment, but in proportion to the mental power which they can stimulate, and the great thinkers they can produce. Churches are valuable, not for the outlay in the buildings or splendid forms of worship, but in proportion as they are centers of moral power for the regenerating of individuals, and their salvation from the forces of evil.

The great need of the church individually today is spiritual power. We fail to do what we know is right because we are spiritually weak. For this power to overcome temptation, the heart of the true believer yearns and fervently prays. Without this our code of moral ethics is of little value. The heathen have a religion, but it is a religion without power, and as a result the millions who blindly and ignorantly worship at the pagan shrines are as degraded and miserable as if they had no religion.

But Christianity is a power. It is God's almighty

power. It is the same power that made the worlds, and swings them in space. Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. Jesus, the great head of the church, and the "Captain of our salvation," is declared to be the Son of God "with power." Rom. 1:4. The chief thought of the religious leaders of his time was to maintain certain forms of worship, and propagate certain systems of doctrine. No real power was seen in the life. There was nothing to create right desires and affections, or to influence other lives and transform them. Their worship was dead; the temple, where the Shekinah of glory was once seen, was left unto them desolate. But Jesus did not teach as did the scribes and Pharisees; he infused spiritual life and power into his doctrine. Truth was made dynamic, and clothed with life. To his followers he imparted power against disease and over "all devils." To the seventy who returned with joy from their labors, he said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19.

This heavenly power is for the church battling with the powers of darkness today. But too often, as another has said, "churches are like factories, splendidly built and furnished with the most perfect of modern machinery, but having neither steam engine, water wheel, nor dynamo." The power of the church is not materialistic, but supernatural and invisible. And as the chilling clouds of doubt and unbelief gather

about us, and a hellish power from beneath is seizing hold upon the world in preparation for its final overthrow, how much we need the potential agency of invisible, spiritual power!

A spiritual preacher, now dead, once said: "If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartet? What fresh novelty in the way of social attraction can we introduce? Or what new coruscation can be let off from the pulpit to dazzle and captivate the people? O, for a faith to abandon utterly these devices of naturalism, and to throw the church without reserve upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theological culture? Is there not some reserve power yet treasured up in the church, which is the body of Christ,—some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?"—"*The Twofold Life*," pages 13, 14.

Without the power born of the Holy Spirit, forms and ceremonies are valueless. The bodily organs may be ever so perfect, but if the Spirit of Life has been grieved and withdrawn, the church is no longer a living body, but a spiritual corpse.

"In a word, so vital and indispensable is the min-

istry of the Spirit that without it nothing else will avail. Some trust in creeds, and some in ordinances; some suppose that the church's security lies in a sound theology, and others locate it in a primitive simplicity of government and worship; but it lies in none of these, desirable as they are. The body may be as to its organs perfect and entire, wanting nothing; but simply because the Spirit has been withdrawn from it, it has passed from a church into a corpse. As one has powerfully stated it: 'When the Holy Spirit withdraws, . . . he sometimes allows the forms which he has created to remain. The oil is exhausted, but the lamp is still there; prayer is offered, and the Bible read; churchgoing is not given up, and to a certain degree the service is enjoyed. In a word, religious habits are preserved, and, like the corpses found at Pompeii, which were in a perfect state of preservation and in the very position in which death had surprised them, but which were reduced to ashes by contact with the air, so the blast of trial, of temptation, or of final judgment will destroy these spiritual corpses.'"—*A. J. Gordon, D. D.*

The same writer says in another place: "Do we not know of churches once fervently evangelical which are now lying under the doom of desertion by the Spirit? The writer thinks, with all charity, that he has seen such; churches upon which the Lord's sentence has gone forth, 'Thou hast a name that thou livest, and art dead.' The body may still remain, indeed, the creeds and confessions may continue intact, and the forms of worship may even be multiplied and vastly 'enriched' as the years go on, but these out-

ward forms are only memorials of a departed glory, like the death masks which preserve the mold of features which have long since crumbled into dust."

This spiritual analysis is given of the church as a whole, and in a large measure is a sad yet true diagnosis. And while we are profoundly grateful for the wonderful power of the Spirit of God in the carrying forward of this last, great gospel message from the beginning, and thankful for its triumph over seemingly insurmountable obstacles, especially in lands where difficulties are such that only a church strengthened by the Spirit of God could advance, or even exist, yet we confess there is a dearth. Our churches need more of God's Spirit. The death mask is upon far too many. The form without power is seen. What is needed is the old power the apostles had. The following solemn instruction has come to us:—

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message."—*Testimonies for the Church*, Vol. VIII, page 37.

The watchman asleep on the wall, the people asleep inside, and an "awful surprise" at hand! What a

picture! Surely the energizing power of the Holy Spirit is needed. While recognizing God's Spirit all the way along, the time has fully come for that greater abundance of the Spirit which the Scriptures have encouraged us to look for in the closing struggle of the church militant.

We may consider the church as a temple, of which Christ is the chief corner stone, the believers "lively stones." In this temple, where Christ sits enthroned as head, the Shekinah of the Holy Spirit should glorify, regenerate, vitalize, and control the whole body. Here the Spirit must rule; otherwise spiritual death and decay will take place. Regeneration is the need of the hour, and this is a work which only God, through the Holy Spirit, can do. "If it were only a little mending, a little patching, a little turning over of a new leaf, then man might do this. But when it is a translation, a creation, a resurrection, God must do it." But, though failure may be seen written on all that man may attempt to do in his own strength, clothed with the power of God through his Spirit he is able to do great and mighty things for God.

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Id.*, page 19.

Unlimited usefulness possible! Surely these are encouraging words, and should lead us to seek earnestly for that enduement of the Holy Spirit which the Saviour admonished his disciples to wait for at Jerusalem, that, through consecrated effort, we may do a work of infinite value in helping and saving souls.

CHAPTER III

THE POWER OF THE SPIRIT

BUT ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

These words are a part of the instruction of our Saviour just before he ascended to the throne of his Father, and the other Comforter came and took his seat in the church.

The disciples had been with Jesus during his ministry. They had listened to his instruction in the temple, as they walked by the way, on the shores of Galilee, and in the upper room. They had seen his wonderful power manifested in healing the sick, cleansing the lepers, and even raising the dead. They saw him after his resurrection, and heard him speak of the things that pertain to the kingdom of God. They finally saw him ascend from Olivet to the place of glory and power at the right hand of his Father. They talked with the angels concerning his return, and "returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Yet all this did not constitute power. It did not qual-

ify them to carry the gospel to the world; but they were bidden, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The disciples were to carry the gospel to the world. They were to meet persecution, imprisonment, and death. The Saviour knew that it was impossible for them to accomplish the work before them without this heavenly enduement. On the day of Pentecost the promise that he would send the Spirit was fulfilled, and, having received the promised unction, they went forth with power to make known the gospel. They were imprisoned, whipped, stoned, and slain. Their followers were fed to the wild beasts, and the sand of the arena was soaked with their blood; but the word of God triumphed. Old Rome, with her pagan idols and abominations, has passed away. The dynasty of the Cæsars has long since sunk into oblivion. Her oracles are dumb. Her temples have been destroyed, and her laws abolished. She can no longer levy a tax on all the world; but the gospel, through the power of the Spirit, has gone to the ends of the earth, and the Word of God has been printed in hundreds of languages and dialects and scattered to the utmost extremity of the habitable globe.

The word power, as found in the English version of the Scriptures, is represented in the Greek Testament by several distinct words. One is *kratos*, which signifies strength, or the manifestation of physical force. It is from this word that such words as autocrat, plutocrat, and aristocrat are derived.

Another is *exousia*, which indicates authority exer-

cised or conferred by a ruler; as, "All power is given unto me in heaven and in earth." Matt. 28:18. "To them gave he power to become the sons of God." John 1:12.

But spiritual, or evangelical, power is designated by the word *dunamis*, as in Luke 24:49. The apostle Paul uses this word to express the spiritual power of the ministry. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power [*dunamis*]." 1 Cor. 2:4. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power [*dunamis*] of God." 1 Cor. 1:18. It is this word *dunamis* from which dynamite, dynamos, dynamics, dynasty, etc., are derived.

"If we endeavor to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away and can never be reached? It seems an emblem of God, filling all space, operating through all matter. If the

dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move around one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, and yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He who made that power by the word of his Spirit gives that Spirit to work in us and through us.

“Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalies. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as if it would be submerged; and yet that strange influence, unseen, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects, we measure it in its results.

“So with spiritual power. We cannot tell ‘whence

it cometh, and whither it goeth ;' but it breathes upon the human spirit: the stormy passions subside; falsehood, fraud, lust, and avarice disappear; and truth, purity, meekness, and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creation from the breath of him who created all worlds and breathed into all spirits. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can invest the words that drop from the mother's lips, and it can wing the lisps of the little child. It can use all there is of a human being, and of his acquirements, for the glory of God and for the advancement of his church.

“ This spiritual force, in its highest human manifestation, is ministerial power: It employs and utilizes all other forms as its agents. It uses the power of thought, which is immense in its character,—the thoughts not only of good men, but of angels and of God,—thoughts which were from eternity, and thoughts which shall triumph when earth's history shall have closed. It uses the power of language in all its multifarious forms. Its tongue of fire is to preach among all nations, and to carry to every heart, through its own peculiar idiomatic expressions, the knowledge of the power and love of God.”—“ *Lectures on Preaching*,” pages 202-204.

The foregoing is in harmony with the following most encouraging extract from the spirit of prophecy:—

“All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in him, and *in their human weakness they are enabled to do the deeds of Omnipotence.*”—“*The Desire of Ages,*” page 827.

As we ponder the wonderful promises of the Word to give power to the faint, and might to those who are without strength, and to enable us to be “more than conquerors” over the powers of darkness, there springs up in the heart an unquenchable desire to see this power manifested among the remnant of Israel as in apostolic days. We are not especially anxious as to the form in which the Spirit’s presence shall be manifested. God has infinite ways to manifest himself. The mode of that manifestation doubtless will change, as the times and needs change. But the Spirit is to abide with the church till the end of time, and we cannot but believe that when this other “Advocate,” this divine representative of the throne on which sit the eternal God and his Son Jesus Christ, has his way in the church and in the hearts of all the believers, there

will be unmistakable signs and outward signals of his presence among us.

It is not a question of believing that there is a Holy Spirit. He has his place in the fundamentals of our faith. But the question is, What place has he in the life? We believe that God did inspire prophets in ages past; but these are dead and gone. "God is not the God of the dead, but of the living." The God who through the Spirit inspired and strengthened his servants in the past is no less willing to give unto every believer now the fullness of his Spirit for service.

CHAPTER IV

CHRIST AND THE SPIRIT

WHEN Christ came into the world to redeem the race, he stood as the second Adam, with all the weaknesses and degeneracy of four thousand years of sin resting upon him. He came clothed in human nature to fight the battle against sin, as every child of God must fight it. He took the nature of man, with the possibility of yielding to temptation. And as the Son of man, he used no power in battling with the powers of darkness that every child of Adam cannot use. He said of himself, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:19. Again he said, "I can of mine own self do nothing" (verse 30); and again, "I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:28.

Jesus stood as a man, using no power other than man can lay hold of, in resisting temptation. As Son of man he was as weak as man. As Son of God he was as strong as God. He was not a Unitarian's Christ. He was God. Divinity and humanity were centered in him. More than a man hung on the cross. Unfathomable mystery, God died.

"He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demon-

strations of Deity, which had commanded the homage and called forth the admiration of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarcely a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain.

“Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the

sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive.

“Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man’s nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world.”—*Mrs. E. G. White, in Review and Herald, July 5, 1887.*

During his entire life Christ communed with the Spirit. “From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others.”—“*Christ’s Object Lessons,*” page 139.

But when Jesus began his ministry, although he was begotten of the Holy Spirit, he received a special anointing, or baptism, of the Spirit for the work of the ministry. “Thou hast loved righteousness, and

hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9. Peter in his sermon at Cæsarea told "how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. It was by this spiritual anointing that Jesus was strengthened for his work. He received, as the Son of man, his equipment for service in the same way that we do, by a daily baptism of the Spirit and power. We read that Jesus was tempted, even to the point of suffering (Heb. 2:18), that he "was in all points tempted like as we are, yet without sin." Heb. 4:15. But he "through the eternal Spirit offered himself without spot to God." Heb. 9:14. He met these temptations clothed with sinful flesh, and overcame by the power of the Holy Spirit, closing his life's work "without spot."

While Jesus communed constantly with the Spirit, he received a spiritual anointing for service at his baptism, when he stood at the threshold of his ministry. As he knelt on the banks of the Jordan after being baptized by John, he poured out a prayer that pierced the heavens with its power, and "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22.

This anointing of the Spirit was an important event in the life and ministry of our Lord. In a fuller sense he was now to unsheathe his sword in his controversy

with Satan. The very names given him in Holy Writ are expressive of this experience. In the Old Testament he is called the Messiah. The word Messiah means the Anointed One. The corresponding name in the New Testament is Christ. This word also means the Anointed. John the Baptist said, "I am not the Christ," that is, "the Anointed." John 1:20. Peter said, "Thou art the Christ," that is, "the Anointed One." Mark 8:29. "These are written, that ye might believe that Jesus is the Christ," or "the Anointed One." John 20:31.

It is a blessed thought that we are the anointed ones of God! Says the beloved apostle, "Ye have an anointing from the Holy One." 1 John 2:20. This is the same anointing that the Saviour had. And we bear it in our names, as he did. He was called Christ, and we are called Christians, the anointed followers of the Anointed One.

It is of great interest to note in the ministry of Christ the results which followed the anointing of the Holy Spirit received at his baptism. He was anointed to preach the gospel. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And surely if our divine Master, who was born of the Spirit, needed to be anointed with the Holy Spirit to preach the word, those of his followers who are ordained to do the same work need also to receive this heavenly anointing.

The words, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," reach down to our time.

Immediately after his baptism, "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." Luke 4:1, 2. But "he was fitted for the conflict by the indwelling of the Holy Spirit."—"*The Desire of Ages*," page 123.

He unsheathed the "sword of the Spirit," and conquered the prince of devils. The principalities of hell were so thoroughly vanquished that we read, "And when the devil had ended all the temptation, he departed from him for a season." Luke 4:13. The question was now settled. Satanic resources were exhausted; Christ had resisted the greatest temptation Satan could bring to bear upon him; his decision was irrevocably made. Through the power of the Spirit he came forth from the conflict with the powers of darkness a conquering hero.

Concerning his return to Galilee from a triumphant ministry in Judea, where some notable miracles had been performed, we read, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." Luke 4:14. The Spirit was not given to him "by measure;" he could be intrusted with it in all the fullness of its power. When it came upon him at his baptism, we are told that it "abode" upon him. He was with him continually as his guide and companion. It was "through the Holy Ghost" that Jesus gave "commandments unto the apostles whom he had

chosen." Acts 1:2. Would that we might be given the Spirit without measure. But no one would think of placing unlimited power in the hands of a madman. No more can the Lord trust us with the fullness of the Spirit. The depth of our consecration, and the completeness of our surrender, measure the limit of our spiritual power.

It is blessed to think that all that the Holy Spirit was to Jesus he may be to his followers. "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining, or fainting by the way, God will teach them hour by hour and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through the human channels."—*"The Desire of Ages,"* pages 250, 251.

It is a wonderful privilege to be a channel through which the Holy Spirit can carry a current of blessings to human souls. Our most earnest prayer should be that the Lord will remove every obstruction in the life, that the stream of blessing may flow in all its fullness to water souls fainting and ready to die.

CHAPTER V

THE SPIRIT IN THE OLD TESTAMENT

THE work of the Holy Spirit and his manifestation is revealed in the entire Bible. The Sacred Writings abound in references concerning his presence and regenerative work. In the opening chapters of the Bible, written by Moses while a shepherd in the land of Midian, the creative work of the Holy Spirit is introduced. In the closing chapter by the seer of Patmos, the work of the Spirit in the work of redemption — a new creation — is revealed in the call, "The Spirit and the bride say, Come." Ever since the fall of man, the Holy Spirit has been pleading with sinners to yield to God and forsake sin. His convicting, wooing power has been felt in every age, in every nation, and with every individual. Since Adam lost Eden, the Spirit has been the Spirit of hope to all his posterity.

"Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening

his sympathies contrary to his nature, contrary to his education. The 'Light which lighteth every man that cometh into the world,' is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God."—"*Christ's Object Lessons*," page 385.

" And every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone."

There are eighty-eight passages in the Old Testament where the Holy Spirit seems to be referred to. These texts are found in twenty-two of the thirty-nine books. The five books of Moses contain fourteen of them; Isaiah and Ezekiel each contain fifteen references. Judges and First Samuel have each seven references, and there are five in the Psalms.*

During the entire period covered by the types and shadows, the Spirit of God was manifested. Even at

* As authority for these statements I am indebted to that excellent work on the Holy Spirit "Through the Eternal Spirit," by James E. Cumming. Omitting a considerable number of other texts, in which it is uncertain whether the reference is to God, or to another being, or to a disposition of mind, he gives the following passages in which he understands the Spirit of God is referred to: Gen. 1:2; 6:3; 41:38; Ex. 28:3; 31:3; 35:31; Num. 11:17, 25, 26, 29; 24:2; 27:18; Deut. 34:9; Judges 3:10; 6:34; 11:29; 13:25; 14:6; 1 Sam. 10:6, 10; 11:6; 16:13, 14; 19:20, 23; 2 Sam. 23:1, 2; 1 Kings 18:12; 22:24; 2 Kings 2:16; 1 Chron. 12:18; 28:12; 2 Chron. 15:1; 18:23; 20:14; 24:20; Neh. 9:20, 30; Job 26:13; 33:4; Ps. 51:11; 104:30; 139:7; 143:10; Prov. 1:23; Isa. 11:2; 30:1; 32:15; 34:16; 40:7, 13; 42:1; 44:3; 48:16; 59:19, 21; 61:1; 63:10, 11, 14; Eze. 2:2; 3:12, 14, 24; 8:3; 11:1, 5, 19, 24; 36:26, 27; 37:1, 14; 39:29; 43:5; Joel 2:28, 29; Micah 2:7; 3:8; Haggai 2:5; Zech. 4:6; 7:12; 12:10; Mal. 2:15.

creation the "Spirit of God moved upon the face of the waters." Gen. 1:2. Speaking to Noah concerning the flood which was to destroy man and beast from the earth because of sin, the Lord said, "My Spirit shall not always strive with man." Gen. 6:3. When the sanctuary was to be built according to a pattern as a dwelling place for the Most High God, we read of Bezaleel, who was chosen as the chief artificer, that God "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Ex. 31:3. Others also were "filled with the Spirit of wisdom" for the work. Ex. 28:3. The Spirit was upon Moses, the Lord's chosen leader in the wilderness, and upon the seventy elders. Num. 11:17, 25.

In the days of the judges the Spirit of God is frequently mentioned. We read concerning Gideon that "the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him." Judges 6:34. The margin reads that "the Spirit of the Lord clothed Gideon." He wrought great and mighty victories for God, but the instrument was hidden, "clothed," or covered, by the Spirit of God. A blessed covering indeed! It is this hiding of self, this covering of the Holy Spirit, that the glory and power of God alone may be seen, that prepares us to do valiant things for God. Another translation of this verse reads that "the Spirit of the Lord *put on* Gideon." This presents the other side of the picture, both of which are true. Seen and yet covered! Blessed paradox! Gideon was seen, but the power within him, strengthening him to do a great work for

God, was the indwelling presence and power of the Holy Spirit. It is this abiding of the Spirit in the heart that every Christian must have to do the work of the Lord.

We read also that the Spirit came upon Jephthah (Judges 11:29), Samson (Judges 13:25), and others. During the weary wanderings of the children of Israel in the wilderness, their murmurings and rebellion "vexed his Holy Spirit." Isa. 63:10. To the prophet Ezekiel by the river Chebar the heavens were opened and he saw visions of God. Speaking of the living creatures which he saw, he says, "And they went every one straight forward: *whither the Spirit was to go, they went*; and they turned not when they went." Eze. 1:12. Here the Spirit of God seems to be directing the movements of the angelic host around the throne of God. This is a great work indeed. Again the prophet says, "Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place." Eze. 3:12.

The rushing here spoken of directs our attention at once to Pentecost, where the Spirit came suddenly "as of a rushing mighty wind," and filled the place where they were assembled. Acts 2:2.

A prophet of God some eight centuries before the first advent of Christ foretold the special work of the Spirit, not only at Pentecost, but in the closing work of the gospel for the fallen race: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the

former rain, and the latter rain in the first month.”
“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.” Joel 2:23, 28, 29.

Many other instances of the work of the Holy Spirit in the Old Testament might be mentioned. Though the Spirit was seen working with men in patriarchal times, speaking through prophets and changing the stony hearts of men, it remains, however, for all the fullness and glorious work of the Holy Spirit to be set forth in the New Testament, where, as the successor and representative of our blessed Lord, he is seen directing the church, choosing missionaries, and turning thousands from darkness to light.

CHAPTER VI

THE SPIRIT IN THE NEW TESTAMENT

THE teaching and manifestation of the Holy Spirit is much more full and complete in the New Testament than in the Old Testament. "During the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness."—"*Acts of the Apostles*," page 37.

Special promises had been made concerning the outpouring of the Spirit at Pentecost and the work that would be accomplished till the close of probation. The prophet Joel had prophesied of a time known as the "former" and "latter rain," when all flesh would be visited; and Ezekiel, when wrapped in visions of God by the river Chebar, spoke of how the Lord would put his Spirit in the hearts of the people, and write his law in the mind. Eze. 36:26, 27. Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12. Jesus then told the disciples that he would "pray the Father," and he would give them another "Comforter," the Holy Spirit. Through this agency they would be able to do even greater works than he did; greater, doubtless, because greater in extent.

Many references concerning the Holy Spirit are found in the New Testament, and the record of great

manifestations of his presence and power, especially in the book of Acts. Dr. Cumming says: "There are in all two hundred and sixty-two passages in which the Holy Ghost is specially and directly mentioned. A few of these might perhaps be questioned. The Gospels contain fifty-six passages; the Acts of the Apostles, fifty-seven; St. Paul's epistles, one hundred and thirteen; and the other books, thirty-six. The epistle to Philemon and the second and third epistles of John are the only books in which the Holy Spirit is not named." *

The New Testament writers speak of the Holy Spirit as of a subject well known and understood. The first mention is in Matt. 1:18, "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit." In the first four chapters of the Gospels we find the Holy Spirit mentioned nearly thirty times,

* The following passages mentioning the Holy Spirit are cited by James E. Cumming, in his work entitled, "The Eternal Spirit," some of which, however, he marks doubtful: —

Matthew, twelve: 1:18, 20; 3:11, 16; 4:1; 10:20; 12:18, 28, 31, 32; 22:43; 28:19.

Mark, six: 1:8, 10, 12; 3:29; 12:36; 13:11.

Luke, eighteen: 1:15, 35, 41, 67; 2:25, 26, 27; 3:16, 22; 4:1, 14, 18; 10:21; 11:13; 12:10, 12; 24:49.

John, twenty: 1:32, 33; 3:5, 6, 8, 34; 6:63; 7:39; 14:16, 17, 26; 15:26; 16:7, 8, 9, 10, 13, 14, 15; 20:22.

Acts, fifty-seven: 1:2, 4, 5, 8, 16; 2:4, 17, 18, 33, 38; 4:8, 31; 5:3, 9, 32; 6:3, 5, 10; 7:51, 55; 8:15, 16, 17, 18, 19, 20, 29, 39; 9:17, 31; 10:19, 20, 38, 44, 45, 47; 11:12, 15, 16, 24, 28; 13:2, 4, 9, 10, 52; 15:8, 28; 16:6, 7; 19:2, 6; 20:22, 23, 28; 21:4, 11; 28:25.

Romans, twenty-five: 1:4, 11; 5:5; 8:1, 2, 4, 5, 9, 10, 11, 13, 14, 15, 16, 23, 26, 27; 9:1; 14:17; 15:13, 16, 19, 30.

I Corinthians, twenty-four: 2:4, 10, 11, 12, 13, 14; 3:16; 5:4; 6:11, 19; 7:40; 12:3, 4, 5, 7, 8, 9, 11, 13; 14:2.

but without a word as to whom he is, or why he works. Having been mentioned more than fourscore times in the Old Testament, the manifestation of the Spirit was fully understood.

The work of the Spirit in conversion is revealed in the New Testament in all its fullness. The new birth has been defined as the beginning of a new life, and conversion the turning from the old one. "Regeneration is the infusion of grace into the soul; conversion is the exercise of grace." This experience is wholly the result of the workings of the Holy Spirit, not apart from the Word, but through the Word. Ever since the fall of man it has been true that to be saved we must become a new creature in Christ. 2 Cor. 5:17. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

2 Corinthians, twelve: 1:22; 3:3, 6, 8, 17, 18; 4:13; 5:5; 6:6; 11:4; 12:18; 13:14.

Galatians, thirteen: 3:2, 3, 5, 14; 4:6, 29; 5:5, 16, 17, 18, 22, 25; 6:8.

Ephesians, thirteen: 1:13, 14, 17; 2:18, 22; 3:5, 16; 4:3, 4, 30; 5:18; 6:17, 18.

Philippians, three: 1:19; 2:1; 3:3.

Colossians, one: 1:8.

1 Thessalonians, four: 1:5, 6; 4:8; 5:19.

2 Thessalonians, two(?): 2:13; 3:5.

1 Timothy, three(?): 3:16; 4:1, 14.

2 Timothy, two: 1:7, 14.

Titus, one: 3:5.

Hebrews, eleven(?): 2:4; 3:7; 4:3, 4, 7; 6:4; 9:8, 14; 10:15, 16, 29.

James, one: 4:5.

1 Peter, seven: 1:2, 11, 12, 22; 3:18; 4:6, 14.

2 Peter, one: 1:21.

1 John, eight: 2:20, 27; 3:24; 4:2, 6, 13; 5:7, 8.

Jude, two: Verses 19, 20.

Revelation, eighteen: 1:4, 10; 2:7, 11, 17, 29; 3:1, 6, 13, 22; 4:2, 5; 5:6; 11:11; 14:13; 17:3; 21:10; 22:17.

John 3:3. This spiritual birth is wrought through the Holy Spirit. True Christians are indeed "born of the Spirit."

The first work of the Spirit in the heart is to reprove, convince, or convict of sin. Every conviction of wrongdoing since sin entered the world has been produced in the conscience through the agency of the Holy Spirit. In every heart, in every age, and in every nation, Christian or heathen, civilized or barbarian, this omnipresent power has been, and is, at work to bring men to Christ. And great transformations are witnessed in human experience in this sin-stricken and revolted world. "The Lord Jesus is making experiments on human hearts through the exhibitions of his mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."—*Special Testimony*.

This incomprehensible transformation in human character is wrought through the Holy Spirit. It takes hold of the heart of the gambler and of the drunkard, and makes them children of God. It seizes

hold of those wholly abandoned to the follies of fashion, whose only thought is of dress and the vanities of worldly pleasures, and transforms them into devoted, self-sacrificing Christians. The revelation of this creative power, and how it may be received in the life, is set forth in the Scriptures of truth, especially in the New Testament.

CHAPTER VII

THE PROMISE OF THE SPIRIT

DURING the ministry of Christ on earth he made frequent references to the presence and work of the Holy Spirit. To the carping Pharisees, who, because of the blindness of their unbelief, rejected him and his work, he said: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. Then while speaking to them he made one of the most awful pronouncements against sin found in the Scriptures: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Verses 31, 32. He warned them against the terrible danger of closing their eyes against light and truth, so that they could no longer be convicted by the Spirit and led to forsake their sins. To those who should be brought before magistrates and rulers of the earth and asked to give a reason for their faith, Jesus said: "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12. He thus gives assurance of the Spirit's presence with his people till the end of time.

It was not, however, till near the close of his earthly ministry that our Lord began especially to emphasize the work of the Holy Spirit. In the "upper room" he had made known to his disciples that he was soon to leave them and return to his Father. John 13:33, 36. This was a sad hour to them. He who had been with them was going where they could not go. To comfort their sorrowing hearts, Jesus announced to them the advent of "another Comforter," or "Advocate," who would come and abide with them till the end of the church's pilgrimage on earth. The special instruction of Jesus at that memorable farewell meeting with his beloved disciples is given in John, chapters 14-16. The sublime prayer with which this solemn meeting with his disciples was concluded is recorded in the seventeenth chapter. That we may have before us what Jesus said concerning the coming of the Comforter on this occasion, we shall quote from the American Revised Version, in verse form, the scripture containing this instruction:—

"And I will pray the Father,
And he shall give you
Another Comforter,
That he may be with you forever,
Even the Spirit of truth:
Whom the world cannot receive;
For it beholdeth him not,
Neither knoweth him:
Ye know him;
For he abideth with you,
And shall be in you."

"These things have I spoken unto you,
While yet abiding with you.
But the Comforter,
Even the Holy Spirit,

Whom the Father will send in my name,
He shall teach you all things,
And bring to your remembrance
All that I said unto you."

"But when the Comforter is come,
Whom I will send unto you from the Father,
Even the Spirit of truth,
Which proceedeth from the Father,
He shall bear witness of me:
And ye also bear witness,
Because ye have been with me from the beginning."

"Nevertheless I tell you the truth:
It is expedient for you that I go away;
For if I go not away,
The Comforter will not come unto you;
But if I go, I will send him unto you.
And he, when he is come,
Will convict the world in respect
Of sin,
And of righteousness,
And of judgment:
Of sin, because they believe not on me;
Of righteousness, because I go to the Father,
And ye behold me no more;
Of judgment, because the prince of this world hath
been judged.
I have yet many things to say unto you,
But ye cannot bear them now.
Howbeit when he, the Spirit of truth, is come,
He shall guide you into all the truth:
For he shall not speak from himself;
But what things soever he shall hear,
These shall he speak:
And he shall declare unto you the things that are
to come.
He shall glorify me:
For he shall take of mine,
And shall declare it unto you.
All things whatsoever the Father hath are mine:
Therefore said I, that he taketh of mine,
And shall declare it unto you."

John 14: 16, 17, 25; 15: 26, 27; 16: 7-25.

The Holy Spirit is here spoken of for the first time
under the name of the Paraclete, the word from which

“Comforter” is here translated. The significance and beauty of this we shall consider in another chapter.

Let us notice some of the precious things the Saviour here says of this promised Paraclete:—

1. He is a Comforter, or Advocate.
2. He is the Spirit of truth.
3. He will dwell with us forever.
4. He will be a teacher of righteousness.
5. He will help us remember the Word.
6. He will testify, not of himself, but of Christ.
7. He will convince of sin, of righteousness, and of judgment.
8. He will guide us into the truth.
9. He will reveal things to come.
10. He will glorify Christ.
11. He will reveal to us the things of God.

Nor is this all the instruction the Saviour gave to his disciples in reference to the coming of the Comforter, or Paraclete. After his resurrection, speaking to his disciples who were to go forth to carry the gospel to the world, he said to them: “Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.” John 20:21, 22. “And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.” Acts 1:4.

The fulfillment of this mysterious and wonderful promise of the Father and his Son was seen at Pentecost. Here the disciples, one hundred and twenty in number, were “all with one accord in one place.” Not

one was absent. Heart beat with heart, and prayer mingled with prayer. It was then that the Comforter came in fulfillment of the promise. Suddenly a sound from heaven as of a rushing mighty wind filled the house, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. When the Spirit manifested himself to Ezekiel, it was with "a voice of a great rushing." Eze. 3:12. The marvelous work of the Holy Spirit after Pentecost is seen in the early church, and recounted especially in the book of Acts.

What the Spirit was to the church in apostolic days, it may be to the church in the closing days of the world's history. This promise of the Spirit was not for that time alone; it belongs to us as well. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word. . . .

"Christ declared that the divine influence of the Spirit was to be with his followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfillment is not seen as it might be. The

promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude. . . .

“Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize his missionaries with the Holy Spirit.”—*Testimonies for the Church*, Vol. VIII, pages 20-22.

The church militant is almost through the wilderness of sin, and is soon to enter the heavenly Canaan. But dangers threaten the remnant on every side, none perhaps more than that of ease and lukewarmness. She needs at this time the promised power of the Holy Spirit. Surely we should not fail to lay hold of that which will “bring all other blessings in its train.” Without the Spirit there is no life, for “the body without the spirit is dead.” But clothed with the power of the Spirit, the church “cometh up from the wilderness, leaning upon her Beloved,” and goes forth

“ fair as the moon, clear as the sun, and terrible as an army with banners.”

The result of a vital connection between the eternal Spirit and the machinery of the church, is forcibly stated in the following language:—

“ Suppose we see an army sitting down before a granite fort, and they tell us that they intend to batter it down; we might ask them, ‘How?’ They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundredweight, or perhaps a hundredweight. If all the men in the army hurled it against the fort, they would make no impression. They say, ‘No, but look at the cannon!’ Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth: it is a machine, and nothing more. ‘But look at the powder!’ Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon; one spark of life enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery at this day. We have all the instruments necessary for pulling down strongholds; and, O for the baptism of fire!”

“ Hast Thou imparted to my soul
A living spark of holy fire?
O, kindle now the sacred flame,
Make me to burn with pure desire!”

CHAPTER VIII

THE ADVENT OF THE SPIRIT

AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

In these words our blessed Lord made one of the most comforting and encouraging promises found in the Bible. Notice the words, "I will pray the Father, and he shall give you *another* Comforter." "Another" implies that they had with them One who was to them a "Comforter," or Helper. He was now to leave them; but "another" would take his place, that they might not be left comfortless.

And more than this is conveyed to us by the words "another Comforter." Another implies that there were two. I am leaving you, but another is coming who will take my place. This thought is further emphasized in the words, "I will not leave you orphans: I will come to you." John 14:18, margin. An orphan is one who has been bereaved of a parent. Jesus had been a helper, a protector, a parent, so to speak, to them. He was now going to leave them, but he said, I will not leave you bereaved, with none to care for you, but will pray the Father and he will send another Helper, who will take my place, and be the personal companion and counselor of each and all till the end. Allowing to the words "another Comforter" the usual meaning of language, they convey clearly the idea that the other One who was to come was not simply the

influence of himself, but *another person*, who would come and take his place in the church, and abide with the believers till the end of time.

Again he says: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; *but if I depart, I will send him unto you.*" John 16:7. "If I depart, I will send him." Jesus has taken his departure, and just as surely as the one Comforter *ascended*, the other Comforter *descended*. Just as surely as the one Comforter is *with the Father* on the throne, the other Comforter is *with the church* on earth.

This promise to send another Comforter was fulfilled on the day of Pentecost, when with one accord the disciples were all together in one place. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

“ When God of old came down from heaven,
In power and wrath he came;
Before his feet the clouds were riven,
Half darkness and half flame.

“ But when he came the second time,
He came in power and love;
Softer than gale at morning prime
Hovered his holy Dove.

“The fires that rushed on Sinai down
In sudden torrents dread,
Now gently light, a glorious crown,
On every sainted head.

“Like arrows went those lightnings forth,
Winged with the sinner’s doom;
But these, like tongues o’er all the earth,
Proclaiming life to come.

“And as on Israel’s awe-struck ear
The voice, exceeding loud,
The trump, that angels wake to hear,
Thrilled from the deep, dark cloud;

“So, when the Spirit of our God
Came down his flock to find,
A voice from heaven was heard abroad,
A rushing, mighty wind.

“It fills the church of God; it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.”

The coming of the promised Comforter was a glorious hour for the church. “As the manger of Bethlehem was the cradle of the Son of God, so was the upper room the cradle of the Spirit of God; as the advent of ‘the holy Child’ was a testimony that God had ‘visited and redeemed his people,’ so was the coming of the Holy Ghost. The fact that the Comforter is here is proof that the Advocate is there in the presence of the Father. Boldly Peter and the other apostles now confront the rulers with their testimony: ‘Whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to

them that obey him.' As the sound of the golden bells upon the high priest's garments within the holiest gave evidence that he was alive, so the sound of the Holy Ghost, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great High Priest whom they had just seen passing through the cloud curtain, entering within the veil, was still living for them in the presence of the Father."—*A. J. Gordon, D. D.*

Peter, in explanation of the marvelous manifestation of the Holy Spirit seen at Pentecost, which was not comprehended by the people, said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2:32, 33. To this the late Rev. A. T. Pierson adds the following comment:—

"This language, which occurs only here, is too marked to pass unnoticed. The Holy Spirit was God's ascension gift to Christ, and his ascension gift to his church. Hence Christ had said, 'And, behold, I send the promise of my Father upon you.' This was the promised gift of the Father to the Son, and the Son's promised gift to his believing people. How easy now to reconcile the apparent contradiction of Christ's earlier and later words: 'I will pray the Father, and *he shall give you* another Paraclete;' and then, afterward: 'If I depart, *I will send him* unto you.' The Spirit was the Father's answer to the prayer of his Son; and so the gift was transferred by him to the mystical body of which he is the head."

Notice the expression, "It *sat* upon each of them." When Christ had "purged our sins," he "sat down on the right hand of the Majesty on high." This indicates permanence of position and condition. In like manner the other Comforter, the Holy Spirit, took his place in the church. It became henceforth his abiding *place*, to be his seat, his *holy see*, so to speak, over which he would preside as the vicar of the Son of God.

The coming of the Holy Spirit means much to the church. One had taken his place in the church on earth who is able to cope with the powers of darkness, and enable man to resist sin.

"The Holy Spirit was the highest of all gifts that he [Jesus] could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the *mighty agency of the third person of the Godhead*, who would come with no modified energy, but in the fullness of divine power. *It is the Spirit that makes effectual what has been wrought out by the world's Redeemer.*"—"The Desire of Ages," page 671.

The following quotation states the same great truth:—

"Jesus Christ is the revelation that our sins are forgiven, that God has taken them on himself; his death on the cross is the evidence that all their consequences have been borne. The Holy Spirit convinces us of sin, and makes us feel the need of forgiveness; and con-

vinces us of righteousness, and makes us trust the forgiveness through Christ. Of what benefit would it have been to man that a sacrifice had been offered to take away sin if he had not felt the need of such an offering, or if, feeling the need, he had not been able to trust it? What good would it have done man that the Holy Spirit had convicted him of sin, if he had not known also of the forgiveness of sins, and the means by which he might secure that forgiveness?

“In the Christian life Jesus Christ is its rule, the Holy Spirit its power. What would be the benefit of a rule that we had no power of following, or of a power that we did not know how to direct? The example of Jesus Christ is in all respects so perfect that when it is set before us we can but feel how helpless it is for us to try to imitate it. But the Holy Spirit is promised to those who faithfully seek to follow that example, to teach them how to apply it to their own position and to give them strength to carry it out in their lives. On the other hand, the Holy Spirit alone, separated from the revelation of life, which has come through Jesus Christ, would impel men to a vague striving after a holiness for the attainment of which they would have no guide. The case would never really occur; but some men have fancied themselves to be so guided by the Holy Spirit that they have no need of the Word to direct them. They have become a law unto themselves, with the result of losing all holiness of life.”

CHAPTER IX

THE PARACLETE

AND I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

The word from which Comforter is translated in this text is the Greek word *paraclete*. This is the first instance of its use in the Bible. This word is used five times in the New Testament; four times by Jesus in the upper-room discourse to his disciples (John 14:16, 26; 15:26; 16:7), where it refers to the Holy Spirit, and once in 1 John 2:1, where it is translated "advocate" and refers to Christ: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (*paraclete*) with the Father, Jesus Christ the righteous."

Much light is thrown on the subject of the position and work of the Holy Spirit by a careful study of the word *paraclete*, which our Saviour used in referring to the Holy Spirit in the upper-room discourse, and which is here translated "Comforter." "I will send another Paraclete," said the Master. "If any man sin, we have a Paraclete," says the beloved disciple. In the Revised Versions the word Comforter is given in the text John 14:16. The margin, however, reads, "or *Advocate*, or *Helper*, Gr., *Paraclete*."

The word *paraclete* is really an untranslatable word, it being difficult to find any word in the English tongue which fully expresses its meaning. The word *advoc-*

cate, as given in 1 John 2: 1, perhaps comes nearer to conveying the real meaning than any other word.

That we may arrive as nearly as possible at the true meaning of the word paraclete I quote several definitions from recognized authorities:—

Grimm-Thayer defines it as “summoned, *called to one's side* (especially called to one's aid). 1. *One who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, advocate. . . . 3. (In the widest sense) a helper, a succorer, aider, assistant.*”

Liddell and Scott: “1. Paraclete, called to one's aid, assisting, especially in a court of justice. Latin, *advocatus*: hence as substitute, a legal assistant, advocate. 2. Generally, a helper.”

“Another Comforter, or ‘Paraclete.’ This word is used not only of a person called in to plead another's cause, but of one who is a helper in any matter, or generally a patron.”—*Henry and Scott, comments on John 14: 16.*

“This word paraclete, like its nearest Latin equivalent, advocate, which is once used to translate it, seems to embody mainly the conception of being *called to one's aid* or summoned to, act as a substitute; as, in a court of law, an advocate appears to conduct a case or cause in another's behalf and as his representative.”—*“Acts of the Holy Spirit,” page 14.*

“The word is used in classical Greek, and a word of similar etymology, from which our word advocate (*advocatus, called to another*) is derived, is used in classical Latin to denote a person who patronizes another in a judicial cause, and who appears in support of him. It was the custom, before the ancient tribunals, for the

parties to appear in court, attended by one or more of their most powerful and influential friends, who were called 'paracletes'—the Greek term—or 'advocates'—the Latin term. They were not advocates in our sense of the term—feed counsel; they were persons who, prompted by affection, were disposed to stand by their friend; and persons in whose knowledge, wisdom, and truth the individual having the cause had confidence. These paracletes, or advocates, gave their friends—'*prospelates*,' or 'clients,' as they were called—the advantages of their character and station in society, and the aid of their counsel. They stood by them in the court, giving them advice, and speaking in their behalf when it was necessary. Jesus had been the paraclete of his disciples while he was with them."—*F. Brown, D. D., quoted in "Peloubet's Notes," 1899.*

It is quite clear from the definitions of the word paraclete here given that the Saviour in speaking of the Holy Spirit, or Comforter, whom he would send to be with his church till the end of time, used a word that carried with it the idea of personality. The word means a "helper," an "advocate," a "comforter," all of which are titles of persons. "Another Comforter" does not mean simply the influence of the *same* "Comforter." It is *another*, who is called in the spirit of prophecy "the *third person* of the Godhead." Our *paraclete* in heaven is Jesus Christ the righteous; our *paraclete* on earth is the Holy Spirit. With God the Father in heaven there is the Man Christ Jesus to plead the cause of men. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will

of God." Rom. 8:27, A. R. V. With man on earth is the Holy Spirit to plead the cause of God, and we are warned against grieving him by any sinful course. The Holy Spirit is not merely an influence, or power, or some enthusiasm; but, as the word *paraclete* suggests, a personality with a mind, thinking, planning, interceding, exerting an influence, wielding a power, awakening enthusiasm.

I am aware that I should tread softly here. I am dealing with One whose nature is a mystery, where no "fanciful views" or "human construction" of Scripture should be given. I have no desire, nor do I deem it wise or profitable, to seek to define or analyze the personality of either the Father, the Son, or the Holy Spirit. When it comes to definitions here, silence is indeed golden. The Godhead is incomprehensible. But Christ used a word which means a person, and the Spirit himself, speaking to the church through a chosen instrument, calls the Holy Spirit "the *third person* of the Godhead." In view of these statements, if for no other reason, we feel warranted in attributing personality to the Holy Spirit.

"Paraclete is composed of two words — *clete*, which means 'called,' and *para*, which means 'along with.' It thus means exactly 'one who is called along with another,' or 'one who is called to another's aid.' More definitely, the *paraclete* is one who is called along with the *clete* to aid him. And to understand the work of the paraclete, we need to understand the position of the *clete*.

"A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or

‘called.’ But he is ignorant of the law, and unable to plead well before his judges, therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is ‘called to help’ the former; he is his *para-clete*. In this case the word *ad-vocate* corresponds both in etymology and in meaning with the Greek word, and expresses the function which the paraclete is expected to perform.

“Or again, a man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is ‘called to aid’ him in that work; he is his *para-clete*.

“The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding as a fellow worker, or in some other way, according to the needs of the case. The name does not belong to him till the office or work is assigned to him, and the office or work depends on the requirements of those whom he is called to aid.”—“*The Holy Spirit the Paraclete*,” pages 6, 7.

In legal jurisprudence there are two sorts of advocates: the one plead before the judges; the other are consulting advocates, who instruct and advise their clients. The same is true here. Jesus is an advocate of the first of these classes. He is our pleading advocate before the eternal Judge in heaven. But the Holy Spirit may be said to be our chamber counselor, who advises, instructs, and comforts us; gives us courage to address ourselves to God, boldness to speak to him

so that we may prevail. He convicts us of sin, and gives us power to overcome. Happy are we in having two such advocates,—one of whom pleads for us in heaven; and the other teaches us to form our requests on earth.

This understanding of the meaning of the word paraclete will help us more fully to comprehend the statement in John 7:39: "The Holy Ghost was not yet given; because that Jesus was not yet glorified." Had not the Spirit been in the world before?—Certainly. It is through the work of the Holy Spirit on the heart that we are converted. Without the influence of the Spirit of God on the heart there would be no conversion. He produces conviction of sin. He awakens godly sorrow, and leads to repentance. All who have ever been converted and experienced a change of heart since the fall of man were moved to repentance by the Spirit of God. Why then the statement, "not yet given"? The following throws light on these words: "Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he go to the Father, and send the Spirit to be his *successor on earth*."—"The Desire of Ages," page 669. "*Successor on earth*." The Holy Spirit, then, and *not the Pope*, is Christ's special representative, successor, or *vicar*, in the church on earth. The blasphemous claim of the papal church, therefore, unseats the true representative of the throne of God in the church, and seats a *man* instead.

It is evident, in the proper order of things, that the Holy Spirit could not take his *official position* in the church as the *successor* of Christ until after the ascen-

sion. As one writer says, "The divine Artist could not fitly descend to make the copy before the original had been provided." In the sense of his official capacity the Spirit was "not yet given." But on the day of Pentecost he descended in fulfillment of the promise of Jesus, and took his *official seat* in the church, to remain there as the representative of Christ, who is the great head of the church, forever. Another has stated this so well that I quote his words: —

"Had the Holy Spirit not been among them? Had there been no divine guidance, no spiritual life? — Yes, there had. The Holy Spirit had worked in the world, but he had not been given to the world. He had inspired prophets; he had helped those who believed and obeyed, but he had not been given as a 'gift not to be withdrawn.'

"We can understand this by comparing it with the gift of Jesus Christ. Had the eternal Word done nothing in the world before his incarnation? — Certainly he had; not only had he spoken in creation and in conscience, he had guided his people as the angel of the covenant. He had given the message to the prophets which the Spirit had inspired them to apprehend. He had worked; but he had not been given. He had come as a presence that might come or go at pleasure. But when he came in the flesh, he was given not to be withdrawn. Nothing can now cancel or reverse the fact that the eternal Word has become a partaker of human nature, has passed through the course of human existence from birth to death, has done the work necessary to redeem mankind, and is in glorified humanity a partaker of our nature to all eternity.

“So, too, the Holy Spirit had worked before the coming of Jesus Christ, but it was not till Jesus Christ had been given and had finished his work, that the Holy Spirit was given, an abiding presence with man, to carry out Christ’s work in all generations. Had he been given previously, there would not have been the same full revelation of God and his purpose to apply to man, there would have been a waste of divine energy for want of a purpose on which to work. Not till the one Paraclete was given in his fullness, could the other Paraclete be given in his full power to apply the work.”—“*The Holy Spirit the Paraclete*,” pages 22, 23.

We greatly fear that we have lost much through a failure to recognize *that the Holy Spirit is here*, as one among us. “It may be questioned whose loss is the greater, his who thinks that the Holy Spirit is present with him when he is not, or his who thinks not that the Spirit is present with him when he is.”

CHAPTER X

A DREAM

THE late Rev. A. J. Gordon, one of the most spiritual and earnest ministers of recent years, related a dream that he once had, which led to marked results in his own life, and to reforms in the church of which he was pastor. As a result of this dream he said there "came a blessed and ever-to-be-remembered crisis in my spiritual life when from a deeper insight into Scripture the doctrine of the Holy Spirit began to open to me. . . . I had known the Holy Ghost as a heavenly influence to be invoked, but somehow I had not grasped the truth that he is a person of the Godhead who came down to earth at a definite time, and who has been in the church ever since, just as really as Jesus was here during the thirty and three years of his earthly life."

Concerning the changes which ensued, he speaks thus: "Instead of praying constantly for the descent of a divine influence, there was now a surrender, however imperfect, to a divine and ever-present Being. Instead of a constant effort to make use of the Holy Spirit for doing my work, there arose a clear and abiding conviction that the true secret of service lay in so yielding to the Holy Spirit that he might use me to do his work."

The dream was as follows:—

"It was Saturday night, when wearied from the

work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left isle of the church, looking first to one side and then to the other, as though silently asking with his eyes that some one would give him a seat. He had proceeded nearly halfway up the aisle when a gentleman stepped out and offered him a place in his pew, which was quietly accepted. Except the face and features of the stranger, everything in the scene is distinctly remembered, — the number of the pew, the Christian man who offered its hospitality, the exact seat which was occupied. Only the countenance of the visitor could never be recalled. That his face wore a peculiarly serious look, as of one who had known some great sorrow, is clearly impressed on my mind. His bearing, too, was exceedingly humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my sermon my attention became riveted on this hearer. If I would avert my eyes from him for a moment, they would instinctively return to him, so that he held my attention rather than I held his till the discourse was ended.

“To myself I said constantly, ‘Who can that stranger be?’ and then I mentally resolved to find out by going to him and making his acquaintance as soon as the service should be over. But after the benediction had been given, the departing congregation filed into the aisles, and before I could reach him the visitor had left the house. The gentleman with whom he had sat

remained behind, however, and approaching him with great eagerness, I asked: 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter-of-fact way he replied: 'Why, do you not know that man? It was Jesus of Nazareth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let him go without introducing me to him? I was so desirous to speak with him.' With the same nonchalant air the gentleman replied: 'O, do not be troubled! He has been here today, and no doubt he will come again.'

"And now came an indescribable rush of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its own foam, so the intense curiosity which had been going out toward the mysterious hearer now returned upon the preacher: and the Lord himself, 'whose I am, and whom I serve,' had been listening to me today. What was I saying? Was I preaching on some popular theme in order to catch the ear of the public? Well, thank God, it was of himself I was speaking. However imperfectly done, it was Christ and him crucified whom I was holding up this morning. But in what spirit did I preach? Was it 'Christ crucified preached in a crucified style'? or did the preacher magnify himself while exalting Christ? So anxious and painful did these questionings become that I was about to ask the brother with whom he had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety and self-respect at once checked the suggestion. Then immediately other questions began with equal vehemence to crowd into the

mind: What did he think of our sanctuary, its Gothic arches, its stained windows, its costly and powerful organ? How was he impressed with the music and the order of the worship? It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship, or church, if I could only know that he had not been displeased, that he would not withhold his feet from coming again because he had been grieved at what he might have seen or heard.

“We speak of ‘a momentous occasion.’ This, though in sleep, was recognized as such by the dreamer — a lifetime, almost an eternity, of interest crowded into a single solemn moment. One present for an hour who could tell me all I have so longed to know; who could point out to me the imperfections of my service; who could reveal to me my real self, to whom, perhaps, I am most a stranger; who could correct the errors in our worship, to which long usage and accepted tradition may have rendered us insensible. While I had been preaching for a half hour, he had been here and listening who could have told me all this and infinitely more — and my eyes had been holden that I knew him not; and now he had gone. ‘Yet a little while am I with you, and then I go unto him that sent me.’

“One thought, however, lingered in my mind with something of comfort and more of awe. ‘He has been here today, and no doubt he will come again;’ and mentally repeating these words as one regretfully meditating on a vanished vision, I awoke, and it was a dream.”—“*How Christ Came to Church*,” pages 28-32.

Speaking further concerning the heart-searching effect of the dream and the personal presence of Christ through the Spirit, Dr. Gordon says:—

“When it became a realized and unquestionable fact that in the person of the Holy Ghost, Jesus is just as truly in the midst of the church as he once stood in the company of his disciples and ‘showed them his hands and his feet,’ then the whole house began to be searched as with a lighted candle.” The question of “pew rentals” began to trouble him, with the “sittings so graded that one could read the relative financial standing of the worshipers by noting their position in the broad aisles.” The “popular desire for eloquence, for humor, for entertainment, for wit,” as a minister, also came under prayerful scrutiny.

Then the question of a paid choir, with fine voices administering the service of song, the larger part of whose members “made no profession of discipleship, and some were confessed disbelievers,” was pressed upon his mind. His conscience was distressed in reference to such “singers standing above the Communion table, leading a divinely appointed ministry of song.” “Minstrels from Egypt” had taken the place of that “chastened, self-denying, holy song which no man can learn but they that have been redeemed.”

From this searching of the sanctuary, occasioned by the mysterious Stranger seen in the dream, he was led to the conviction that to bring performers “from the opera or from the theater on Sunday to regale the ears of the church with some flighty song of artistic musical display,” was wrong.

“When I can consent,” he said, “to have the Com-

munion table moved out into the court of the Gentiles, and call upon the thoughtless and unconverted to receive the sacred elements lying thereon, then I may see the propriety of bringing a choir of unregenerated musical artists into the holy of holies of the church, and of committing to their direction the service of song. This conviction rests upon neither prejudice nor preference, but upon the fixed assurance that in the house of God I am servant, not the master, and that I have no alternative but to comply strictly with the divine arrangements of the church fixed by the Lord himself."

He was further led to give consideration to the question of church festivals, and felt horrified at the thought of being identified with such frivolities. Concerning this he says: "Church amusements are simply parasites hiding underneath a religious exterior, while they eat out the life of Christianity. *Sacred* concerts, *church* fairs, *ecclesiastical* entertainments — how well the words sound in the ears of the unwary! But when the Lord appeared walking among the golden candlesticks with countenance like the sun shining in his strength, their real inwardness was instantly revealed."

The lesson contained in this dream is a most instructive and searching one. It led Dr. Gordon to seek for Spirit-filled church officers; to root up some strange plants he found growing in the sanctuary courts; pew rentals were abolished, ecclesiastical entertainments were dropped off, unconverted musical artists were dispensed with, interest in foreign missions was deepened, and the church quickened. It should lead every minister of the word to a prayerful inquiry concern-

ing his ministration of the word, for this Stranger sits in the pew before him. The lesson may be studied with profit by every congregation of believers. It should lead to deeper personal piety and consecration, to greater reverence and quiet decorum in the house of God, and to a study of the forms and ceremonies which attend the altar, that the Spirit be not grieved from the temple and leave the sanctuary of Jehovah desolate, and that the incense of praise which arises from our altars be rich with fragrance.

CHAPTER XI

THE SPIRIT PRESIDING IN THE CHURCH

IN a former chapter consideration was given to the subject of the descent of the Paraclete on the day of Pentecost in fulfillment of prophecy and the promise of Jesus to his disciples. It was seen how the Holy Spirit, from Pentecost till the end of the church's warfare against sin, takes up his abode with the church on earth. The Spirit has his home and *office* in the church. The church is a "*holy temple* in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The Spirit tabernacles in the church, and God tabernacles there also, *through the Spirit*. The only temple the Lord has on earth during the present dispensation, is his church. And while Christ is ministering in the "true tabernacle" in heaven, the Spirit, his own representative, is ministering in the temple on earth, the church.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and *make our abode with him*." John 14:23. It is through the Spirit that Jesus abides with his people; for, speaking of the Spirit, the Saviour said, "He dwelleth with you, and shall be in you." John 14:17. The Spirit not only dwells *with* us, but is *in* us as well, blessing, helping, and distributing gifts to each as *he wills*. This is indeed a blessed mystery.

Through this Spirit, who comes not to speak of him-

self, but to exalt and glorify Christ, we have access unto God, and he will take of the things of God and show them unto us. He sits, not as a critic, but as a helper, enabling us to overcome sin and proclaim the gospel "with the Holy Ghost sent down from heaven."

Our need is not so much the sending of some new power from heaven in some mysterious way in answer to prayer, as the *recognition* of a power *already here*. We need consecration — the forsaking of sin, the yielding to the Spirit — that we may be used to do God's work.

Having found that the Spirit has a *place* in the church, not simply as an influence, as light radiates from the sun, but as a real personality, it will be interesting to notice briefly a few instances recorded in the book of Acts which clearly indicate his *presiding presence* in the early church.

After Pentecost Ananias and his wife Sapphira, members of the church at Jerusalem, having sold a possession, conspired together to withhold "part of the price." When Ananias came to make his gift, Peter said to him, "Why hath Satan filled thine heart to *lie to the Holy Ghost*, and to keep back part of the price of the land?" Acts 5:3. And a little later when Sapphira came in, Peter said to her, "How is it that ye have agreed together to *tempt the Spirit* of the Lord?" Verse 9. The lie was "to the Holy Ghost." Back of the visible church to whom the vow was made, there was One presiding over the church as Christ's representative, who by an awful act of judgment made known his presence in the church. And this lesson is for the church for all time, and should not be forgot-

ten. Once for all, God has made "an example of an offender in some of the prominent forms of sin; such as, of Cain in murder, of Lot's wife in loitering, of Achan in coveting, of Korah in presumption, of Uzza in profanation, of Saul in disobedience." The experience of Ananias and Sapphira stands as an awful warning against the sin of breaking vows, and thus lying to the Holy Ghost. The Holy Spirit is in the true church now as truly as at Pentecost.

When we make a vow to God to give him our heart, to give into his treasury a sum for the advancement of his work in the earth, to pay him an honest tithe, the vow is witnessed to by the Holy Spirit as truly as in the early church. "The history of Ananias and Sapphira is given us that we may understand the sin of deception in regard to our gifts and offerings. They had voluntarily promised to give a portion of their property for the promotion of the cause of Christ; but when the means was in their hands, they declined to fulfill that obligation, at the same time wishing it to appear to others that they had given all. Their punishment was marked, in order that it might serve as a perpetual warning to Christians in all ages. . . . The hearts of men become hardened through selfishness, and like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to come up to the rules of tithing."—*Testimonies for the Church*, Vol. V, pages 148-150.

In the sixth chapter of Acts we have an account of the choosing of certain officers—deacons—in the church. Notice the qualifications of these officers. "Wherefore, brethren, look ye out among you seven

men of honest report, *full of the Holy Ghost* and wisdom, whom we may appoint over this business." The Spirit of God was recognized. It was not fluent talkers, shrewd business men, secular brethren who would deal in a cold, legal manner, that were to be selected, but *spiritual* men, men *filled* with the Holy Ghost.

Here also is another lesson for the church today. If there was ever a time when the church needed spiritual leaders, it is now. And in selecting church officers the consideration should not be how long they have been in office, just how they will feel if not continued in the responsible position, but, Are they *spiritual* leaders? Will they feed the church? Has the Holy Spirit set his seal of approval upon them?

"A unique lesson on church life, indeed! Let us lay stress on it, by repetition. Secular men — men of a worldly type of character and a secular spirit — have no place in the church of Christ; above all, no *official* place, though it be only in administering 'secular' affairs, and though they be men of both honest report and wisdom. The natural man, even when that term is used of the princes of this world, cannot receive the things of the Spirit, because they are spiritually discerned; and therefore, so far as we put into office, or allow to occupy official positions in the church, men who have not the Spirit of God, who are chosen without reference to spiritual qualifications, we at least consent to an administration which is unspiritual in character, which is an offense to the Spirit, a virtual disputing of his headship, and, we hesitate not to add, in so far an *actual unseating of the Spirit* from his throne of control.

“If this appears to any to be an extreme position, let such consider what, in other spheres of business, is the common course pursued when it is desired to rid a corporate body of its controlling or presiding head. We shall suppose a corporation to have a man as president whom for some reason it is deemed desirable quietly to oust, or displace. Gradually, in the subordinate offices and board of trustees or directors, men are placed who are opposed to the presiding officer in method and spirit. They quietly antagonize his measures, obstruct his plans, thwart his policy. Instead of cooperation and support, he meets inertia and indifference, if not violent opposition; until at last, unable to conduct affairs, he resigns from sheer inability to carry out what he regards as a true policy of administration.”—“*Acts of the Holy Spirit*,” pages 62, 63.

Again, in what has been called “The birth hour of early missions to the Gentiles” we read: “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate *me*, Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.” Acts 13:2-4.

“I have called them.” The Spirit speaks here in the first person. He *speaks*, calls *by name* and *sends forth* chosen missionaries. As the *vicar* of our ascended Lord, the Spirit is present, directing the affairs of the church. The personality and activity of the Spirit of God in the direction of the church could hardly be any more clearly shown than it is here. We should not overlook the obvious lesson that this teaches. The Holy Spirit is present in the church to-

day the same as in apostolic times, and should be recognized. Those today who go forth in the work of saving souls, should be "sent forth by the Holy Ghost." God of course desires at all times to work through his organized body on earth. This calls for great consecration of life in those intrusted with official responsibility in the church of God, that they may be directed by the Spirit in all things.

At the council of Jerusalem, matters which greatly disturbed the church were studied, and after careful consideration decisions were made. In narrating the conclusions of the council the record says, "It seemed good to the *Holy Ghost*, and to us." Acts 15:28. Here the Holy Spirit is first. He is recognized, and treated as a fellow counselor whose presence had been with them in their deliberations.

"Here is a lesson for all ages on the *true character of church councils*. What we call a 'court of Jesus Christ' has too often been more like an assembly of unbelievers, if not like a 'synagogue of Satan.' When in church meetings for business,—even business so sacred as the election of a pastor,—and when in those higher courts where the wider interests of the churches are adjusted, we find subtlety and diplomacy, worldly policy and temporizing expediency, even downright deception and dishonesty, practiced; when we find a party spirit existing, and warring factions, hot with controversy, waging ecclesiastical warfare, and politicians pulling wires and pursuing personal and selfish schemes; when we hear little prayer or praise, and much noise and confusion and clamor of excited if not angry debate, and occasionally witness scenes of uproar

that would disgrace a political caucus,—we have been compelled to stop and ask, *Is this a court of Christ?* Is the Holy Ghost here? Is this the see of a divine Archbishop, or is it the ‘seat of Satan’?”—*Id.*, page 109.

We have perhaps never witnessed just such scenes in the church as are here described. We devoutly hope not. But wherever “pulling wires,” “debate,” or “caucus” may have appeared among us, whether in different form or lesser degree, the principle remains the same. The Holy Spirit is greatly grieved.

When Paul and his companions in labor were seeking to know the place where they should labor for God, they were “*forbidden of the Holy Ghost* to preach the word in Asia,” and when they “assayed to go into Bithynia,” “*the Spirit suffered them not.*” But while restrained from certain fields, they were directed to Macedonia. In some marked way the Spirit of God was present, directing his chosen laborers. And though they were soon imprisoned at Philippi, yet the Lord glorified his name, and before the morning dawn they were encouraged by having a company of baptized believers.

Today, as truly as in Paul’s time, the Spirit of God is present to help and strengthen the church. It awaits our demand and *reception*. Speaking concerning the great conflict through which his laborers must pass, the following words have been written:—

“They [his laborers] are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit,

the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."—"*The Desire of Ages*," page 352.

"More than angels" in the ranks! The Holy Spirit, who is here called the "representative of the Captain of the Lord's host," is present, directing the battle, and commanding all the "intelligences of heaven." The Spirit, by means of these heavenly intelligences, is everywhere present. With such a mighty leader as the direct representative of Heaven, with "ten thousand times ten thousand and thousands of thousands" of mighty angels, cherubim, and seraphim at his command, truly the powers of hell shall not prevail against the church.

"The wheel-like complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as *moving* and *directing* these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."—"*Testimonies for the Church*," Vol. V, page 752.

O, that we might recognize the presence of the Holy Spirit in a fuller sense than ever before, and allow him to preside in our lives, to be the presiding officer in the General Conference, every union conference, every local conference, every church, and every individual heart!

CHAPTER XII

NAMES AND EMBLEMS

IT is quite impossible for any one name, emblem, or figure to set forth fully the character and work of Christ. Many different names, therefore, are given to him. He is also represented by figures or symbols in the Scriptures, each of which reveals to us a new picture of our Redeemer. He is the Son of God and the Son of man, the Lamb and the Lion, the Branch and the Vine, the Bread and the Rock, the Servant of all and the King of kings; like a refiner's fire and fullers' soap. He is Immanuel, the Shepherd, the Star, a Sun, and a Shield. Many other titles and appellations are used, each giving us additional light concerning his work as the world's Redeemer.

The same is true concerning the Holy Spirit. Different names, titles, and emblems are used in the Bible to designate the exalted nature and office of the Spirit, and to throw light upon his work in the world in behalf of a lost race.

The following are some of the names and titles of the Holy Spirit given in the Scriptures:—

Comforter. John 14:16, 26; 15:26.

Eternal Spirit. Heb. 9:14.

Free Spirit. Ps. 51:12.

Good Spirit. Neh. 9:20.

Holy Spirit. Ps. 51:11; Luke 11:13.

Power of the Highest. Luke 1:35.

The Spirit. Matt. 4:1; John 3:6; 1 Tim. 4:1.

Spirit of the Lord God. Isa. 61:1.

Spirit of the Lord. Isa. 11:2; Acts 5:9.

Spirit of God. Gen. 1:2; 1 Cor. 2:11.

Spirit of the Father. Matt. 10:20.

Spirit of Christ. Rom. 8:9; 1 Peter 1:11.

Spirit of the Son. Gal. 4:6.

Spirit of life. Rom. 8:2.

Spirit of grace. Heb. 10:29.

Spirit of adoption. Rom. 8:15.

Spirit of wisdom. Eph. 1:17.

Spirit of counsel. Isa. 11:2.

Spirit of might. Isa. 11:2.

Spirit of understanding. Isa. 11:2.

Spirit of knowledge. Isa. 11:2.

Spirit of the fear of the Lord. Isa. 11:2.

Spirit of truth. John 14:17; 15:26.

Spirit of holiness. Rom. 1:4.

Spirit of revelation. Eph. 1:17.

Spirit of judgment. Isa. 4:4.

Spirit of burning. Isa. 4:4.

Spirit of glory. 1 Peter 4:14.

Each of these names conveys a special meaning, and helps us to understand more fully the deep and mysterious work of the Holy Spirit. We shall notice only a few of the names and emblems which are given, hoping the lesson they contain will be helpful:—

The Spirit. With this name we readily associate such other titles as the “Spirit of life,” “eternal Spirit,” “the Spirit of truth,” “the Spirit of holiness,” “the Spirit of judgment,” “the Spirit of wisdom and understanding,” “the Spirit of Christ,” “the Spirit of

the living God," each of which has a distinct meaning. The name Spirit suggests *life*. He is called the "Spirit of life in Christ Jesus." "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4. "The Spirit *is life* because of righteousness." Rom. 8:10. This is the figure used in John 20:22, where Jesus "breathed" on his disciples, and "saith unto them, Receive ye the Holy Ghost." The church is a "*habitation of God* through the Spirit." Eph. 2:22. To receive the Spirit is to receive the very life of God, to have him dwell *with* us, live *in* us, and impart *unto* us his own spiritual life and power. It is the taking away of the carnal mind and the giving to us of his own mind, setting us free from the law of sin and death.

And further, he is not simply called the Spirit, but the *Holy* Spirit. This title is frequently used in the Word of God. We shall do well to weigh thoughtfully and prayerfully its meaning. God is holy. The unnumbered millions of mighty angels around his throne are holy, and continually cry, "Holy, holy, holy." Christ is holy. The Spirit of God represents a holy being and a kingdom of holiness. This is a solemn thought. To invite such a being to dwell with us means much. We can be assured that the Holy Spirit will have no communion, or fellowship, with unholiness, or sin, nor dwell in an unclean, defiled temple. Verily has God said: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. We pray for the Spirit to come and dwell with us. But what will he find when he comes? Will he find selfishness,

impurity, uncleanness, worldliness, pride, sin? If so, are we willing to yield all these things, allowing him to cleanse the temple and control our lives? He will cleanse every heart if permitted to have his way. The very denizens of the underworld, if they will but yield to him, can be cleansed from sin and made to be the children of the Lord. He will help the infirmities of us all. But we must be willing. He kindly knocks at every heart; if welcomed, he enters; if not, dovelike and gentle, he retires and patiently waits.

Another emblem is that of a *dove*. "And the Holy Ghost descended in a bodily shape like a *dove* upon him." Luke 3:22. How appropriate that such a beautiful emblem should be seen in connection with the Saviour! No need here of a symbol of fire or wind, but that of gentleness. The Spirit found perfect communion with Jesus, and it "abode upon him." What purity, peace, gentleness, kindness, and love are suggested by this symbol! It reminds one of the olive branch of peace. How retiring is the dove, and clean in life. She will not intrude. If received kindly, she will *abide*; if not, she will retire, and mournfully watch and wait, seeking a resting place where she may abide in gentleness and love. How careful we should be that we do not by rude, unkind, uncultured, sinful acts grieve from our hearts the dovelike influence of the Holy Spirit.

Another emblem used is *fire*. The Word speaks of the "Spirit of burning." Isa. 4:4. On the day of Pentecost "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3. The figure is a strong and impressive one, though

blessed, when understood. God is a "consuming fire." There are things which neither water nor anything else *save fire* can cleanse. Fire consumes the dross and purifies the gold. It tests metal as well. So we, like silver or gold, need to be "refined," purified, and tested. The Holy Spirit is like a fire in the heart, consuming sin and illuminating and purifying the life. When Isaiah in holy vision saw the Lord of hosts in all his glory, and felt undone because of his sins, a seraph "having a *live coal* in his hand, which he had taken with the tongs from off the altar," laid it upon the prophet's mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:6, 7. It is by this emblem of fire, searching and sometimes painful in its operation, that we enjoy the blessed and holy communion of the Spirit. If permitted, it will consume all the sin and dross in the heart, and allow only that to remain which has been tried by fire.

"O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow!

"Thou who at Pentecost didst fall,
Do thou my sins consume;
Come, Holy Ghost, for thee I call —
Spirit of burning, come.

"Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part
And sanctify the whole.

"My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love."

Another emblem is that of a *seal*. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were *sealed with that Holy Spirit* of promise." Eph. 1:13. This was a familiar figure to the Ephesians. Ephesus was a maritime port, with an extensive trade in timber. After purchasing timber the merchant stamped it with his own signet, or seal, which was the acknowledged sign of ownership. The timber so sealed henceforth belonged to that merchant. So the Spirit seals us, and we in a special sense become our Lord's property. The seal of the Spirit means the certainty of the promise of God. It indicates security, as none can break the seal of God. It suggests *holiness*, for it is the earnest, or pledge, of "our inheritance." It is, as it were, the very beginning, or foretaste, of heaven to us when received.

Another emblem is that of the *wind*. "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8. The Revised Version (margin) reads, "The Spirit breatheth where it will, and thou hearest the voice thereof, but knoweth not whence it cometh, and whither it goeth." Bengal's translation reads, "The Spirit breatheth where he wills, and thou hearest his voice."

The Holy Spirit is not the wind, but in some of its workings is *like* the wind. The emblem is a striking and impressive one. It indicates *mysteriousness*. None can understand the operation of the wind. It is everywhere. Where does it come from? Where does

it go? So with the Spirit of God. This Person is veiled in impenetrable and unsearchable mystery. But in every place, under all conditions and circumstances, somehow, in some way, he is visiting hearts and transforming lives.

Then the wind is *sovereign* in its operations. It "bloweth where it listeth." It is beyond our dictation, or control. We cannot change atmospheric conditions, nor determine the point of the compass from which the breezes shall blow, or whether they shall be hot or cold. So with the Spirit. He, too, is sovereign. He divides "to every man severally as *he will*." I Cor. 12:11. It remains for us to yield to his power, and come into harmony with the laws which govern his operations.

Again: the wind is *irresistible*. Think of its power. Who can stop it? See it stir and lash the mighty ocean into violent fury until its crested waves lift up like mountains. See it tear the forest in pieces, uprooting great and mighty trees. See it wreck and ruin the proudest and most enduring works of man. Recently, while traveling in Canada, I passed over the track of an awful tornado. A beautiful city was in ruins; great buildings were removed like toys. The hospitals were crowded, and the funeral trains moved mournfully to the city of the dead, while the mourners went about the streets. The ruin was awful and indescribable. Though invisible, the power of this material agency was irresistible, and the effects were visible.

It is even so with the Holy Spirit. Though he is invisible, we see his operations, great and irresistible, making effective the gospel in human hearts. Nations have sought to stop his work; their lawmakers have

passed decrees. But these nations have passed into the tomb of time; their senators are dead, and their decrees forgotten. But the work of the Spirit continues, and millions know the transforming effect in their own and others' lives. Truly we cannot *use* the Spirit; the Spirit is to *use us*.

"Some quiet Sabbath day you visit a church. Everything about the outward appointments of the church is all that could be desired. There is an attractive meetinghouse, an expensive organ, a gifted choir, a scholarly preacher. The service is well arranged, but you have not been long at the gathering before you are forced to see that there is no life, that it is all form, and that there is really nothing being accomplished for God or for man. You go away with a heavy heart.

"Months afterward you have occasion to visit the church again; the outward appointments of the church are much as they were before, but the service has not proceeded far before you notice a great difference. There is a new power in the singing, a new spirit in the prayer, a new grip in the preaching, everything about the church is teeming with the life of God. What has happened? The Wind of God has blown upon that church; the Holy Spirit, the Holy Wind, has come.

"You go some day to hear a preacher of whose abilities you have heard great reports. As he stands up to preach, you soon learn that nothing too much has been said in praise of his abilities from the merely intellectual and rhetorical standpoints. His diction is faultless, his style beautiful, his logic unimpeachable,

his orthodoxy beyond criticism. It is an intellectual treat to listen to him, and yet, after all, as he preaches you cannot avoid a feeling of sadness, for there is no real grip, no real power, indeed no reality of any kind, in the man's preaching. You go away with a heavy heart at the thought of this waste of magnificent abilities.

"Months, perhaps years, pass by, and you again find yourself listening to this celebrated preacher, but what a change! The same faultless diction, the same beautiful style, the same unimpeachable logic, the same skillful elocution, the same sound orthodoxy, but now there is something more; there is reality, life, grip, power, in the preaching. Men and women sit breathless as he speaks, sinners bow with tears of contrition, pricked to their hearts with conviction of sin; men and women and boys and girls renounce their selfishness and their sin and their worldliness, and accept Jesus Christ, and surrender their lives to him. What has happened? The Wind of God has blown upon that man."—"*The Person and Work of the Holy Spirit*," pages 45-47.

Through the blessed Spirit the Lord is working transformations in human hearts so amazing that the angelic host look with astonishment upon these children of God, changed from a life of sin to one of holiness and power. Shall we not open our hearts and bid this unseen Guest abide with us?

"Come, Holy Ghost, our hearts inspire;
Let us thine influence prove,—
Source of the old prophetic fire,
Fountain of life and love."

CHAPTER XIII

CONDITIONS OF SPIRIT FILLING

IN the heart of every child of God there is an intense longing for spiritual power. For this he earnestly prays. But must he ask and not receive, seek and not find, knock and the door not open? We cannot so believe, for the Lord says, "For *every one* that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11:10.

We wish to study concerning that personal fellowship and communion with the Holy Spirit which is promised,—to study how we can personally receive the fullness of spiritual power in our experience and labors which we so much need and for which we long. This is of vital concern to us. The Spirit is here; but unless he *abides in us*, his presence will do us but little good.

It is not implied that we have not experienced the work of the Holy Spirit in the heart. The Spirit is omnipresent. He is seeking a place in every heart. Conversion is the work of the Spirit; we must be born of the Spirit. God's people everywhere have a measure of his Spirit. But there is a fullness that is lacking. There is a gift of the Spirit *for service* that is not experienced as it should be. The disciples had experienced the work of the Spirit in their lives, but they needed a greater fullness, a baptism for service; so the Saviour admonished them, "Tarry ye in the city

of Jerusalem, until ye be endued with power from on high." Luke 24:49.

We must understand clearly how we can receive the Spirit into the heart, not as a transient visitor, but as an abiding guest. We need not fail in this, for God's promises are sure; he has marked out the path very clearly, and when we follow his counsel the promised blessing will surely be realized.

In Eph. 5:18 we read: "Be not drunk with wine, wherein is excess; but *be filled* with the Spirit." Here is a plain command of universal application. Be not intoxicated with wine, but be Spirit-filled men, the apostle says. Why is this experience not realized? The trouble is just here: before the *filling* there is an *emptying*. A vessel cannot be filled with pure, clean water until all the rubbish has been emptied out. The same is true in spiritual matters. The emptying may be painful, doubtless will be; but it is absolutely necessary to being Spirit filled.

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of his grace do not flow earthward to men. If all were willing to receive, all would become filled with his Spirit."—"Christ's Object Lessons," page 419.

All of heaven's resources at our command through the Spirit, but held in check, and we destitute, cold, and lifeless, because we are *unwilling to receive*, *unwilling to be emptied* that we might be *filled*! We need not any longer wonder as to the reason of our lack of spiritual power. This reaches the root of the difficulty. It is because we love sin in some form, and are

unwilling to give it up, that we do not receive the promised fullness of the Holy Spirit. This is indeed a sad condition.

There is a *preparation*, a *getting ready*, to receive the heavenly Guest. The Spirit is as free as air, free for the asking; yet there is a *price* to be paid, not once, but daily and hourly. There are *terms*, certain *conditions*, upon which the Holy Spirit takes his abode in the temple of our bodies. Is he asked to share the throne with another, or is *he* to be the *sole occupant*? We must settle this question. Christ, through the Spirit, will be *Lord of all*, or he will not be Lord at all. All depends on our decision in this matter.

The Representative of Christ in this world is sovereign; he will *not* sit on the throne *with an idol*. Here is where many fail, and the longing cry for Spirit filling goes unanswered. They set up in their heart some idol, some pet, keepsake sin, some darling indulgence, and then ask the Spirit to sit enthroned with this *unclean thing* by his side. What a presumptuous insult to offer to the Holy Spirit! It is a clean temple he demands, not some den of impurity and wickedness, where selfishness, pride, and lust hold sway. When the Spirit takes up his abode in us, he is enthroned in the *mind*. It is a pure, clean mind that he wants to fill. Vile thoughts must be stamped out; unchaste, lascivious imaginations must be cast down. *All* our affections must be centered in God. Though our flesh remains the same, there *must* be a *new* mind, created after the image of Christ. In short, the rubbish of sin must be put away, the vessel must be cleansed if it is to be used by the Master.

Among the things that hinder the infilling of the Spirit may be mentioned:—

1. Regarding iniquity in the heart.
2. Censoriousness.
3. Self-dependence.
4. Gossiping, talebearing, backbiting.
5. Resisting the conviction of sin.
6. Dishonesty in dealings, driving sharp bargains, scheming.
7. Refusing to confess to those we have wronged.
8. Refusing to make restitution where we should.
9. Being prejudiced and uncandid.
10. A revengeful spirit; carrying some old grudge in the heart.
11. Worldly ambition.
12. Being resentful, envious, jealous.
13. Quenching the Spirit by wrongdoing.
14. Grieving the Spirit by dissension.
15. Indulgence of bad temper.
16. Impatience and fretfulness.
17. Vain and trifling conversation.
18. Various forms of selfishness, covetousness, stinginess.
19. Unclean thoughts; impure imaginations.
20. Neglect of prayer.
21. Neglect to study the Bible.
22. Lack of consecration.
23. Hatred in the heart.

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, . . . variance, emulations, wrath, strife, seditions, heresies, envyings, . . . and such like: of the

which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21.

What an unclean brood are all these! And it is such a "den of thieves" as the foregoing that robs us of the abundant blessings which the Lord has promised. But while we are repeatedly assured that the Spirit of the pure and holy God will not live in a temple where such thieves are welcomed, if we are willing to have the temple cleansed, the Spirit will come in with a whip of cords and drive out these unholy traffickers, illuminate every dark corner where the cobwebs of sin have been allowed to accumulate, and make the heart a fit habitation in which to dwell. It is ours to *will*; it is the Spirit's to *do*.

But the question is asked, How can I empty myself? I have tried and tried, and I seem to be as full of sin and uncleanness as ever. We cannot empty ourselves any more than we can fill ourselves. We cannot will darkness out of a room. But all we need to do is to open the windows and *let the light* in, and the darkness will be gone. We cannot *work* the selfishness, pride, and envy out of the heart, but by faith we can accept the promises of God, and present ourselves to him as vessels to be emptied, and he will pour in the blessed light of his Spirit and dispel the darkness. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44: 3.

"Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as

to the first disciples. But *like every other promise, it is given on conditions.*—“*The Desire of Ages,*” page 672.

It is intensely interesting to study the Bible in search of the conditions upon which the Lord has promised to bestow upon us the gift of the Holy Spirit. We shall notice some of these as mentioned in the Word, not necessarily in the order of their importance.

“Admit him ere his anger burn;
His feet departed, ne’er return:
Admit him, or the hour’s at hand
When at his door denied you’ll stand.

“But will he prove a friend indeed?
He will, the very friend *you* need—
The Friend of sinners; yes, ’tis he,
With garments dyed on Calvary.”

CHAPTER XIV

THIRST

IN the last day, that great day of the feast, Jesus stood and cried, saying, If any man *thirst*, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) " John 7: 37-39.

We must *desire* the Spirit. We must *hunger* and *thirst* for it as for food. We must long for it above all things else on earth. Those who do, the Lord has promised to fill. "He hath filled the hungry with good things; and the rich he hath sent *empty* away." Luke 1: 53. I remember once hearing a man relate how he had experienced real thirst. He was lost on the plains. He wandered about seeking if possible to find his way. The earth was parched, the sun was hot. He grew thirsty. His tongue began to swell, and every pore in his body cried, "Water! water!" He said he finally reached the place where he would gladly have given all his land and money for a good drink of pure, cold water. This was real thirst, such as the psalmist expresses: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42: 1.

When our thirst for the fullness of the Spirit becomes so intense that we are willing to yield *all* to

God that we may drink from this refreshing spring, we shall be filled. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44: 3. This is a blessed experience. To the woman at Jacob's well, Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

It is indeed true, as the Saviour said, that those who drink of any earthly fountain, no matter how inviting it may be, will receive no permanent satisfaction. They will thirst again. We see about us those who are seeking for happiness by drinking at the fountain of wealth. But it does not satisfy. The wise man declares, "He that loveth silver shall not be satisfied with silver." Eccl. 5: 10. I heard of a dying capitalist who had spent all his life in the accumulation of wealth. In his last hours a friend asked him how much money it took to satisfy a man. His answer was, "One dollar more." The fountain of wealth does not bring happiness or joy unto the life. "He that loveth silver shall not be satisfied with silver." When death enters the home with his summons, all must go, whether millionaire or pauper, and all in this life must be left behind.

Out in front of Vanderbilt's brown stone mansion on Fifth Avenue, New York, assembled several thousand people on the day of his funeral. A reporter for a great newspaper stood near a group of workingmen, and a laboring man was heard to make this remark: —

"Well, well, well, so that's Vanderbilt in that coffin they are carrying down the steps, is it?" as the pallbearers came down with the body.

"Yes."

"Well," he said, "boys, I've stood just about here many a time and have watched Vanderbilt walk down those steps, enter his carriage, and drive away to Wall Street, and he was worth hundreds of millions, and I didn't have a cent in my pocket. Today it's changed. He is coming down the steps without a cent in his pocket, and I have two dollars."

This incident well illustrates the uncertainty and fickleness of earthly things. In the hour of death or adversity they mock us.

We find others seeking satisfaction by drinking at the fountain of pleasure. Many have tried it for years, but can testify that it is a failure. The husks and pods of sin do not satisfy the real cravings of the heart. Some we see drinking at the fountain of fame. For a time it lures them on, but in the end there is an aching void. When death begins to feel for the heartstrings, when circumstances change and fame begins to wane, when former friends desert, and the infirmities of the flesh begin to assert themselves, the real emptiness of earthly things is made to appear.

"I will give you a check for a million dollars," said one who had reveled in wealth and pleasure, to his attending physician, "if you will prolong my life one year." But even as he spoke, the death damp gathered on his forehead, and he was gone,

And when death comes, worldly fame and honor are ended forever. I have read that when Charlemagne

died, he was carried into a sepulcher and seated on a throne of ivory inlaid with gold and set with precious jewels; he was clothed with purple robes of royalty; on his head was put a jeweled crown, on his finger a signet ring, in his hand a scepter, symbolic of his power; on his lap was laid a scroll chronicling his deeds and recording his victories on the battle field. And the tomb of Charlemagne was sealed.

Ages after, men broke the seal of the tomb. Time had eaten the flesh from his bones, and there on the ivory throne, inlaid with precious stones, sat a skeleton. At its feet was lying a heap of dust which at one time had been Charlemagne's flesh and robes. His crown had dropped onto his shoulders, his ring had slipped from his finger. Time had gnawed the hand that had grasped the scepter, and scepter and all were lying on the floor. His greatness indeed had fled, and the subjects of his kingdom were numbered with him in the tomb. Truly no earthly thing endures.

Some are drinking at the muddy fountain of human philosophy; but philosophy affords no foundation upon which to stand, no rock upon which to build the structure of life.

How different the spring of life, the Holy Spirit! It is always with us in its freshness and power. When sick or in distress; when circumstances and environments are against us; when without friends and afflicted; when called, perhaps, to stand by the casket and view for the last time a most cherished loved one; even in the hour of sore bereavement, in cloudy days and starless nights, this fountain, like a perennial spring, *gushes forth* and fills our souls with

joy and peace, and the heart, though broken, finds comfort.

From within those who drink of this fountain will flow a river of blessing to cheer other weary, forlorn hearts, and to water not only their own desert experience, but the barren experience of others who have never found the true source of blessing, and have not drunk of that fountain of life which has been opened for sin and uncleanness. O that we might indeed thirst, for the promise is sure that "they which do hunger and thirst after righteousness" shall be filled. Matt: 5:6.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

CHAPTER XV

PRAYER

ANOTHER necessary step in the reception of the Holy Spirit is *prayer*. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that *ask* him?" Luke 11:13.

A prayerless life is a Spiritless life. There will never be found a fullness of the Spirit in the lives of those who neglect prayer. Find a cold, lifeless backslider, and you find a prayerless life. A study of the lives of those through whom the power of the Holy Spirit has been greatly manifested, reveals that they were men of prayer. Elijah prayed until the cloud was seen. Daniel prayed three times a day with an edict of death staring him in the face. "Evening, and morning, and at noon, *will I pray*, and cry aloud," said the psalmist. Moses prayed, and turned away from rebellious Israel the wrath of Jehovah. Anna the prophetess "served God with fastings and prayers night and day." Paul, writing to the Ephesians, told them he was mentioning them in his prayers, and exhorted them to earnest prayer for themselves. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. John Wesley had his "prayer room." Luther prayed much. Moody was a man of prayer.

Before the day of Pentecost, when the disciples were waiting for the promised blessing, we read that they "all continued with one accord *in prayer* and *supplication*, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14. Mark that this was not some hasty prayer of those so busy with cares that they did not take time to pray, but it was *continued* prayer. After Pentecost, deacons were chosen to look after temporal matters in the church. And the disciples said, "We will give ourselves continually to *prayer*, and to the ministry of the word." Acts 6:4.

Again we read: "And when they had *prayed*, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. No such wonderful manifestation of God's glory and power as this had been seen perhaps since the days of Solomon, when "the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." 1 Kings 8:11. Earthquake power was manifested. The earth shook. They were filled with the Spirit, and spoke with power. All this happened "when they had *prayed*." There is a vital connection between *praying* and being *filled* with the Spirit. No person in whose life prayer has died out will enjoy a very large measure of the Holy Spirit. There must be secret and constant communion with God.

The reason for our spiritual barrenness is stated thus by the apostle, "Ye have not, *because ye ask not*." James 4:2. Our life is a fruitless one,—no spiritual

power manifested, no souls won for God; our interest in God's work is but feeble and waning. We mourn over our cold, backslidden condition, and attribute it to our surroundings; the manifestations of irritation, fretfulness, and impatience we attribute to nervousness. Manifestations of irritability and fullness of the Spirit do not go together. Our censure and criticism of the brethren we excuse by saying we are naturally of a critical turn of mind. But the apostle puts his finger on the real seat of the difficulty. "Ye have not, because ye ask not." The trouble is the *neglect of prayer*. This is the dead fly in the ointment. And we shall never enjoy a revival in our personal experience until there is a revival of prayer in the life. It has been truly said, "Much prayer means much power; little prayer means little power; no prayer means no power." A man who said he let his hand slip out of God's confessed that his "soul-life raveled at the point where he ceased to pray."

What a striking example of prayer is seen in the Saviour's life! "And in the morning, rising up a great while *before day*, he went out, and departed into a solitary place, and there *prayed*." Mark 1:35. "And it came to pass in those days, that he went out into a mountain *to pray*, and continued *all night* in prayer to God." Luke 6:12. Here is the example for secret prayer. "All night in prayer to God!" What earnestness! How does our life square with this? When the multitude pressed about him to be healed, in the midst of his work "he withdrew himself into the wilderness, and *prayed*." Luke 5:16. When Jesus was transfigured, he "went up into a mountain *to*

pray." Luke 9:28. There is a close connection between transfiguration and prayer. Doubtless as we look back in our experiences, we all remember that the time when we obtained a real victory, when the heart was changed, was when we were engaged in earnest prayer for deliverance from the powers of darkness.

But, says one, I have repeatedly prayed for the Holy Spirit, but my prayers have not been answered. I am as barren of the Spirit as ever. Just here is where many fail. Some do not know when their prayers are answered; they do not recognize the Spirit when he comes to them. The idea prevails with many that when their prayers are answered, and the Spirit comes upon them, some great feeling of ecstasy, some joyful, hallelujah spirit, will take possession of them, and they will be lifted above *being tempted*, and all trials will be banished forever. This is a great mistake. There may indeed be joy and happiness. But let us notice the first work of the Spirit in the heart. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And *when he is come*, he will *reprove the world of sin*, and of righteousness, and of judgment." John 16:7, 8.

The Spirit *strives* with sinners. Gen. 6:3; Acts 7:51. When he comes to us, he *reproves* us for our sin. He *convicts* us of wrongdoing. He *convinces* us that we have things in our hearts that we should give up. His first work is to *point out sin*, and show where the temple is unclean and not a fit place into which to invite the Holy Spirit to take up his abode.

Have you prayed for the Holy Spirit? After praying for God to send him into you heart, did you have a deeper sense of your sinful condition? did your sins begin to trouble you as never before? did a sense of your lost condition almost overwhelm you? Be of good courage; the Spirit of God has drawn near, and is seeking admission into your heart. As you continue to seek God for the fullness of his Spirit, your prayerless life, your poor Sabbath keeping, your cold, formal profession, your envy, jealousy, and hatred of the brethren, your unkind words, your backbiting and scandalmongering, your cherishing of darling sins, your impurity of thought and unchaste language, your robbing God in tithes and offerings, your unkindness and fretfulness in the home, your harsh words to those you love, your sharp, critical disposition, your inclination to scheme and drive a sharp bargain, come up before you like a mountain. You seem to be the "chief of sinners" and almost beyond hope. This is God's answer to your prayer. The Spirit has come to you. He is convincing you of sin, pointing out in your life the things that you must give up, or they will land you at last in the lake of fire. These things must be put away before the Spirit can abide in the temple of the soul.

At a revival service a brother arose and said: "I came to this meeting for a blessing, and I *must* have it; but I did not think it would come in the way it is coming. I want the Spirit of God, and am determined to have it; but I feel convicted before God of robbing him in withholding my tithe." He then took from his pocket a sum of money and passed it on to the treasury of the Lord. Why did he feel under condemnation?

— Because in answer to his prayers the Spirit was drawing near to him and convicting him of sin; and the only way he could get the peace of God in his heart, and cherish the Spirit's presence, was to put away the sin which the Spirit was pointing out. The Holy Spirit knows where every tithe robber is, and many in the church will never receive a fullness of the Spirit of God until they repent of their covetousness in failing to return to God that which he says is holy and belongs to him. When we withhold the tithe, we *rob* God (Mal. 3:8), and no robber can be filled with the Spirit.

At another meeting a woman was under great condemnation because she had been riding on the railroad on another person's pass. This is a species of dishonesty, to which the Spirit can never set his seal. The fact that the conductor on a train overlooks you does not discharge you from all responsibility in this matter. It is here that the real test of your religion comes. We are not to serve God with "eye service, as men pleasers," or be honest because it is the "best *policy*," but because it is right.

A merchant may give us too much change in some business deal. Shall we put it in our pocket, excusing ourselves by thinking it is not our business to make change? If he gave us too little change, we should consider it some of our business. A man to whom too much money had been paid in a business transaction, some time after gave his heart to God. He at once began to be troubled concerning this matter. As he prayed for the Holy Spirit, his prayers were heard and conviction for sin deepened. He felt that he ought

to make the wrong right. He found no peace until he confessed to the one he had wronged, and made restitution. The man to whom he sent the money wrote:—

“Your letter was forwarded to me here. I of course was very much surprised at the contents, for it was something of which I had not the least suspicion. I can understand that the temptation to keep the money unwittingly paid you was great, and can feel that the relief to the conscience of an honest man, as you are, must be great when he makes restitution. I thank you very much for the confession you have made me, as it gives me an insight to your noble nature, and more faith in my fellow men. I thank you, and wish you all good luck in the future, for an honest man is God’s noblest work, and deserves to prosper.”

It is such religion as this that convinces the world of the truth and reality of Christianity.

When the writer was converted, he began to seek God earnestly for a fullness of the Spirit. He was strongly convicted of his duty to make restoration to a neighbor for watermelons taken from his field at night. He knew no difference in principle between stealing a melon and stealing a horse, and he found no peace until he made confession to the one whose property he had purloined, and paid for that which he had wrongfully taken. Then peace and joy came into his heart, and the Spirit, instead of being a reprover for sin, convinced of righteousness. The conviction was an evidence of the Spirit’s presence. But we must be willing to be led by the Holy Spirit. When duty is plain, if we refuse to walk in the light, darkness comes into the soul.

If, after we have had the continual evidence of the Spirit's presence with us in convicting us of sin, we still are destitute of his fullness and power, it can be only because we refuse to surrender our sins and allow the Holy Spirit to cleanse his temple. When we do this, we shall be "filled with the Spirit," and have that joy and peace which are the heritage of the Spirit.

O that the Lord would lay on us the burden of earnest prayer! for it is through prayer we receive the Holy Spirit. "It is not the arithmetic of our prayers, how many they be; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the dignity of our prayers, how good the doctrine may be, which God cares for. . . . Fervency of spirit is that which availeth much."

CHAPTER XVI

UNITY

A FURTHER condition in receiving the Holy Spirit is *unity*. "Endeavoring to keep the *unity* of the Spirit in the bond of peace." Eph. 4:3. The Lord will never baptize with his Spirit strife, hatred, variance, and discord among brethren. He will not bless at this time that against which his curse has always been directed. These things eat like gangrene at the very vitals of true religion. What right has any man to ask Jesus to forgive him for his transgressions when his heart is burning with hatred and revenge, or festering with grudges against a fellow creature?

Jesus said, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26. Again he says: "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24. Though we have, as it were, the lamb in our arms, and are standing before the altar to make our offering, if we know that alienation exists between us and some brother, before we make our offering we must first be reconciled with our brother. A heart of unity offered

to God is the greatest gift we can make. Without this all other offerings are but empty form.

Some mourn over their lack of power, and yet day by day are conscious that they are cherishing discord and hatred in their hearts against some one. In the church, prayer will sometimes ascend for a fullness of the Spirit, from those who backbite with their tongues. In the prayer meeting professed Christians who during the week have been meddling with strife, who have tattled and sowed discord from house to house, mourn their lack of spirituality, and ask the prayers of the church. God hates such hypocrisy and formalism as this, and will never grant a fullness of his Spirit until these things are confessed and put away. Confessions, too, will need to be made, in many cases, to those we have wounded and injured by our words, before our hearts will be right and we clear in the sight of God.

The Lord says he will "be as the dew unto Israel." Hosea 14: 5. The dew does not fall in a storm, but in quietness and stillness. So discord, strife, and confusion among the members of the church will hinder the heavenly dew of the Spirit from falling in its gentleness upon them.

The time between the ascension of Jesus and Pentecost was devoted by the disciples to a preparation for the reception of the promised blessing. "The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. *Putting away all differences, all desire for the supremacy*, they came close together in Christian fellowship."—"Acts of the Apostles," page 37.

The apostles had had differences among them. The desire for the *highest place* had been strong. In that farewell meeting in the upper room, with the solemn emblems before them of the slain Lamb, "there was also a strife among them, which of them should be *accounted the greatest*." Luke 22:24. The desire to sit in the most honored seat in the kingdom which they expected was to be established, was the burden of each heart. They wanted a place on the "committee," as it were. Quite a scene this, to be enacted in the shadow of the cross, and the most awful tragedy the world has ever seen! Yet we have seen similar scenes in the shadow of the final consummation.

So anxious were they in this matter that James and John had had their mother have an interview with Jesus over the matter. "Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." "And when the ten heard it, they were *moved with indignation* against the two brethren." Matt. 20:20, 21, 24. "Moved with indignation"—the ten were angry with the two. Why?—O, they feared the two brothers had gained, by their tact and diplomacy, an advantage in the receiving of the coveted position! How could the Lord baptize such selfishness? He *did not* then, and he *will not* now. They had to put away their differences and unsanctified ambition, and come to *unity* of heart and purpose.

Before Pentecost they put away all differences, that the blessing might not be hindered. Confessions were

made. These were days of deep heart searching and contrition for sin. They felt their need, and earnestly sought God for this holy unction.

It is the humble soul the Lord can exalt. Before we are ready for translation, we must be willing to walk in the valley of humiliation. Before Elijah was translated, he was bidden to go and anoint Elisha prophet in his room. 1 Kings 19:16. He had been God's spokesman, but now he must yield this honor and responsibility to another.

Have you ever filled a place of honor and responsibility in the church and cause of God, and then had suddenly to yield it to another? If so, think of Elijah. The Lord is allowing you to be tested, to see if you are ready to be translated at his coming. If under the test you sulk, become cross and critical, it is evident that you are not yet ready for a home with the redeemed. Keep unity and love in your heart.

The church today needs the anointing of the Holy Spirit for service. It is *service* for which the Lord bestows his Spirit, and not that we may engage in speculation and the piling up of the things of this world. Under the power of the Holy Spirit after Pentecost, the power of covetousness was broken, and men relinquished their grip on their earthly store. Instead of purchasing more of this earth, they *sold* their possessions and gave to the work of God. When we come again to the unity of the Spirit, we shall see similar manifestations of the working of the Holy Spirit.

"How blest the sacred tie that binds
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, whose faith, whose hopes are one!"

CHAPTER XVII

MOTIVES AND HUMILITY

IN the receiving of the Holy Spirit another important condition is *right motives*. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Many complain that their prayers are not answered. The apostle here tells us why many prayers are not answered in the way we expect. It is because the *motive* underlying the asking is wrong. The prayers are prompted by a selfish desire. The Spirit testifies of Christ. It exalts *him*, not *self*; and any asking for the purpose of exalting ourselves is a wrong motive. To the minister who desires the Holy Spirit that he may preach better and be more popular than some other brother, the Lord says, Ye "receive not, because ye ask amiss." To the teacher in any school, to the officer in any church or Sabbath school, who might desire and pray for the Holy Spirit that he might do better work than some other person and thus appear to better advantage, the Lord says, Ye "receive not, because ye ask amiss." If we desire the Spirit from any selfish motive whatsoever, in order that self can be more prominent, the Lord says, Ye "receive not, because ye ask amiss."

In the case of Simon the sorcerer we have a striking example of one desiring the Spirit from a wrong, or selfish, motive. He had witnessed the working of the

Spirit in the labors of the apostles, and said to Peter, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." He was willing to pay for the Spirit, to give a considerable sum for it, no doubt. He could use it, he thought, to make money and be in the public eye. There are many like Simon today who would gladly buy the Spirit as merchandise, rather than control the fleshly desires and keep the temple of their bodies clean as his abiding place.

Peter said to him: "Thy money perish with thee, because thou *hast thought* that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for *thy heart is not right* in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the *thought* of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:19-23.

The Spirit is a gift from God. It can never be bought nor bribed. It is a gift to us for service and personal victory, and is never given for display.

Another condition worthy of notice is that of *humility*. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. The opposite of humility is pride. To be humble is to yield up our pride. Pride is a terrible sin; it changed Lucifer, the covering cherub, into Satan, the prince of devils. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

The Spirit of God leads to humility. "*He shall not*

speak of *himself*." John 16:13. "He shall glorify me," says Christ. Verse 14. The work of the Spirit is ever to exalt Christ. The one in whom the Spirit dwells will say, like John the Baptist, "*He must increase, but I must decrease.*" John 3:30. Pride is an attribute of the carnal heart. Pride, like rank weeds, grows in a dunghill. The demon of pride was born with us, and it will not die one hour before we do. It is woven into our very nature, and until we are wrapped in our winding sheets it will come up asking recognition, and, like a tyrant, seeking to control us. And really what are we that we should be proud? Alexander Maclaren well says: "Granted that you are superior to me in something or other. Well, what does that matter? One molehill is a little higher than another, but they are all about the same distance from the sun. I remember a friend of mine who, when a child, being told that the sun was ninety-five millions of miles off, asked whether it was from the upstairs window or the downstairs. And that is about the difference between men if they will bring themselves into comparison with the only true Standard." Humility cannot be affected; the moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. You must seek out the violet; it does not, like the poppy, thrust itself upon your notice. The moment humility tells you, "I am here," there is an end to it.

It is the "I" that is the barrier to spiritual progress. That is the trouble in the seventh chapter of Romans. The carnal "I" is living, never having been slain, and

blocks the way to victory. The word *I* occurs at least thirty times in the last seventeen verses of Romans 7. It is found as many as six times in one short verse: "For that which *I* do *I* allow not: for what *I* would, that do *I* not; but what *I* hate, that do *I*." The apostle struggles for victory, but in vain; he is "carnal, sold under sin." The things he loves and desires to do he cannot do, and that which he hates he is led to do. Though he delights in the law of God after the inward man, the law of his carnal nature holds him captive until in his despair he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" In the eighth chapter the "*I*" disappears, and the "Spirit of life in Christ Jesus" is found instead. It is the work of the Holy Spirit to destroy the *ego* and exalt the Saviour.

Pride hinders the outpouring of the Holy Spirit. It is the humble life which the Lord can bless and make fruitful; it is the humble heart that the Holy Spirit can fill. Christ "humbled himself, and became obedient unto death, even the death of the cross. *Wherefore* [for this reason] God also hath highly exalted him, and given him a name which is above every name." Phil. 2:8, 9. God cannot give his Spirit to the proud and lofty and thus clothe them with dynamic power, for it would be their ruin. Power is a dangerous thing in the hands of a madman. But the humble, those who are willing to be led, he will fill with his Spirit and strengthen mightily for their warfare against the kingdom of darkness, and make them more than conquerors through him that loved them and washed them in his own blood.

CHAPTER XVIII

THE TONGUE

ANOTHER important condition in the reception of the Spirit of God is the proper use of *the tongue*. "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Chap. 1:26.

How often this "fire of hell" has been kindled in churches and communities by the improper use of the tongue! Nothing will drive the Holy Spirit from the life more effectually than a wrong use of this unruly member. The power of speech is indeed a great gift from the Creator. But an unbridled, unconsecrated tongue may be a remorseless tool of Satan. The writer knows of no more infernal instrument of evil than the tongue of the gossiper, the tattler, the backbiter, and the slanderer. There are many tearful eyes, broken hearts, ruined homes, and blasted lives made such by the wrong use of the tongue. Churches have been ruined and neighborhoods disgraced by busy-bodies and scandalmongers. Somebody has raised the question why there is so much criticism in the world, especially among Christians. The following is to the point:—

"A dog, hitched to a lawn mower, stopped pulling

to bark at a passer-by. The boy who was guiding the mower said: 'Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine.' It is easier to be critical than correct; easier to bark than to work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than to construct character. Faultfinding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly, and rise superior to outward circumstances and surroundings, as Jesus did."

Backbiters and tattlers are everywhere. They hear a rumor more or less unfavorable concerning some one, and they run and tell it. They drop these morsels of scandal around without going to the individual to find out if it is true. They have *heard* it; that is enough. Whether true or not does not matter; it is something to *tell*. They will go quicker and run farther to tell some scandal than to pray with burdened souls, or to tell something good. They prefer to destroy reputation rather than build it up. They peddle a little here and a little there. Others take up the reproach, drop words and insinuations, and destroy without a qualm the reputation of some one, perchance at the same time professing to be his friend. As the gossip is peddled around, it grows. Tattlers and scandalmongers are invariably prevaricators and exaggerators. Those who will peddle a lie in the neighborhood will not hesitate to tell one. Usually after repeating the scandal they add, "Now don't say anything about it, I would not tell anybody except you." Consider-

able of this evil work is done by professed Christians who claim to follow the Lord, and to be seeking a home where nothing unclean or wicked will ever come. But unless they repent, their hope is vain.

A large amount of business can be done without capital in this line of business. No refinement of character, no social polish, no modesty of speech, no education, no mental power, is necessary to constitute one a successful busybody and a recognized neighborhood gossip. All that is needed is a mean, unsanctified disposition. The only thing that will in any way hinder a person's being a decided success in this kind of work is pure and undefiled religion. This is a barrier.

Paul mentions those in his day who "learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. Not having any business of their own to occupy their attention, they were able to devote most of their time to attending to other people's business, tattling from door to door, making merchandise of other people's reputation. In this way family and neighborhood feuds have been started, reputations blasted, and homes wrecked. Church difficulties have been gendered, alienations and coldness brought in, and souls driven to perdition. In some instances the church of the most high God, which should stand as the very example of peace, has been transformed into what has oftentimes resembled the synagogue of Satan.

Gossip peddlers are a serious menace to any community. They are more dangerous than a plague. No contagious disease is to be feared and dreaded so

much. When they enter the door, a shadow dark and threatening enters. Beware! You can scarcely speak with safety. With a smile they creep into the home, clothed in the garb of a friend, perchance that of a Christian, and begin the work of backbiting and dissecting some neighbor, friend, or brother. They have heard something and have come to tell you. Be on your guard. The burglar comes for your purse; that is trash: the gossip comes to destroy reputation and honor. You can be sure of one thing: a person who will sit in your home and backbite and tattle concerning somebody else, will sit in somebody else's home and backbite and tattle concerning you.

But one asks, What am I to do when these scandal peddlers come and insist on gossiping and backbiting, and spreading rumors? A writer in a religious journal offers the following:—

“Taking up a reproach against a neighbor is a *dangerous business*. Persons have been killed recently by handling old shells that had been dropped twenty-five years ago, during the war. If you should happen to plow up one, you would better bury it again. If persons bring to you reproaches against their neighbors, carry them no farther. If they lay them at your door, leave them there till they die. Positively refuse to have anything to do with them. You take them up at your peril. They are unclean things, which we are not permitted to touch. Scandalmongers should find no market for their wares at the house of a Christian. They may offer to give them to you, but you should spurn all such offers as you would an offer to give you the smallpox or the yellow fever.”

How un-Christlike such a course is! How the holy God must loathe such work! From such the gentle, peaceful Spirit quietly withdraws, leaving the heart cold and hard. There is scarcely anything that will more effectually grieve the Spirit from the heart than this work. And it is so common. Professed Christians engage in this unchristian work, and as a result their spiritual power is destroyed, and they backslide into darkness and unbelief.

The apostle Paul exhorts: "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 4:29-31; 5:4. All this unholy brood can be summed up as a lack of love in the heart.

For the words "which are not convenient," the Revised Version gives "which are not *befitting*." Then for Christians "corrupt communications"—impure words; all "evil speaking," tattling, talebearing, gossiping; all jesting and joking and light, chaffy talk and story-telling—are "*not befitting*." Only such speech as comes from a heart void of anger or wrath, where no clamor or railing is found, and such as will minister to, edify, and build up the intellectual and moral character, is *befitting*.

How many professed Christians are addicted to the

habit of telling jokes and funny stories that neither minister grace nor edify! This conversation is not pure; much of it borders on the vulgar and questionable, and can well be classed with the common talk of the man in the street. It is sometimes difficult at public gatherings to distinguish from the conversation who are professed Christians and who are not. Those who are *real* Christians are, of course, readily distinguished, for their conversation ministers grace to the hearers.

This unsanctified use of the tongue we are told *grieves* the Holy Spirit. The word translated "grieve" means literally to cause sorrow. Grief is sorrow. Here the gracious affection and tender love of the Spirit are revealed. He is represented as being in sorrow, sad and weeping, clothed in mourning, so to speak, by the empty, frivolous, impure, vulgar speech of his professed people. The experience of many can testify to the truthfulness of the Word of God in this matter. How unprepared we feel, after a social time spent together in spinning yarns and cracking the latest jokes, to go and labor for souls and minister to them the words of life. Suppose after having spent an evening together during which, instead of pure, edifying, intellectual conversation, much common street talk, slang remarks, funny stories, and witty, pert sayings have been the order, we are asked to go and pray for some sick person. It may be the person has no hope in God, and this is our only chance to speak to him before he is ushered into the presence of the eternal Judge. How empty we feel! We realize that the Holy Spirit has been *greatly displeased*, and his

presence has been *quenched* in the heart. How we wish we had been praying and meditating on the things that are lovely and of good report instead of upon the cheap and frivolous!

I feel confident that this sin, which is so well-nigh universal, is doing as much to grieve the Spirit of God from hearts, and is responsible for as much barrenness of soul and lack of warm, earnest, Christian experience, as any other evil among God's people. This wicked habit is wholly unnecessary, and ought to come to an end.

James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Once we have the victory over the tongue, we shall have the key to complete victory. Are we to continue longer to grieve from our hearts the Spirit of a holy God, and carry about with us a dry, powerless Christian experience, unable to battle against temptation, or to lift up other souls bowed down with sin? Or shall we refuse longer to wound the heart of the Spirit by improper speaking, and claim the blessing which may be ours through faith?

CHAPTER XIX

READING

IT should not be overlooked that in maintaining a close communion with the Holy Spirit proper reading is an essential condition. Reading has a close connection with conversation. The great apostle believed in leading a studious life, and in reading good books.

“The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.” 2 Tim. 4:13. Thus wrote the great apostle from a Roman dungeon. He felt his need of books. The Christian religion is a book religion, it is founded on the Book of books—the Bible. Even an apostle must read. He was an inspired instrument of the Lord, and had been preaching for many years, but he still wanted books. He was “Paul the aged,” and the years of his usefulness seemed about ended. He was then a prisoner, sentenced to death, but he still wanted *books*. He had been educated at the feet of Gamaliel, but he did not stop reading and studying. He felt that *books* were still one of his needs. He had seen the Lord when on the way to Damascus, had been caught up to the third heaven and heard things that it was impossible for him to utter, and had had a very wide experience, yet all this did not take the place of books. To grow intellectually he must read, and thus fill his mind with useful

information. Though an inspired writer himself, he was not beyond reading the writings of other men. Books and parchments seemed to weigh more in his mind than food for the outward man. Daniel, too, a mighty seer of God, studied the writings of Jeremiah for light and instruction.

Surely the example of Paul, this mighty hero of the cross, studying and seeking for light and knowledge, when almost in the presence of the executioner, is an inspiring example to God's servants today to be diligent students and readers of good literature. Intellectual laziness is as great a sin as any other kind of laziness.

Paul wrote to Timothy, "Give attendance to reading." Spurgeon once said, "The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all people: *you must needs read.*"

While it is true that there is much literature in the world that should not be read, there are many excellent books that will impart light and information, and we should be constantly searching for the good, that we may constantly improve the mind.

But while we should "give attendance to reading," we should also take heed to *what* we read. The Bible should stand first in our course of reading. Nothing will strengthen and expand the mind like a prayerful study of God's Word. We should read it daily, and thus gather manna to nourish our souls. We should not fail to read denominational literature which ex-

plains the prophecies and points out the way to holier living and deeper consecration. Besides this, there is a great field of other good books written by men of God, where we can glean many excellent and helpful thoughts. Then the whole field of literature, science, history, biography, and travel is before us, from which many excellent books on a thousand subjects can be selected and read with profit. We do not need to drink from the muddy fountain of pagan authors, or to study the writings of critics who insidiously undermine faith in the Scriptures. There is a far greater library of good, helpful books than we shall be able to read in a lifetime. But books are companions, and should be as carefully selected as bosom friends are chosen. When we do this, the Holy Spirit, the Great Teacher, will draw near and help us in our study.

But the world is being filled with a class of literature which should *not* be read. The devil is using the printing press in his work. We feel confident that in the trashy, impure, vicious reading matter which we find everywhere we are confronted with one of the greatest evils in the world. It is found in nearly every home, in books, magazines, and papers. Frequently on the tables of Christians we find light, trashy literature, the reading of which tends to wean the heart from prayer and the study of the Word, and to grieve the Holy Spirit.

Cheap fiction and novels constitute the class of reading for the most of the world. Go to any library and ask the librarian which class of literature is read most, and he will tell you it is novels and cheap fiction. Even some professed Christians are addicted to this vice.

Novel reading is an evil habit which brings the frown of God. Novels are lies. They describe scenes which never happened. They give false ideas of true heroism, love, matrimony, sociability, and success in life. They pervert the sympathies, harden the heart, and blunt the finer sensibilities. The Lord, in describing those who fail to enter the city of God, says: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever *loveth and maketh a lie*." Rev. 22:15. Then those who love lies, and those who make them, will be destroyed. Do you love to read cheap fiction and novels? Beware! Novels are lies, and the Lord says that those who *love* lies and those who make them, will, unless they repent, be among the lost in the lake of fire.

Many Christian persons, especially among the young, are grieving the gentle Spirit of God from their hearts and ruining their Christian experience by improper reading. This is why many backslide. The perusal of novels and trashy literature excites and perverts the imagination, weakens and intoxicates the mind, and vitiates and destroys the taste for the Bible and all substantial reading. Such reading enslaves and destroys the moral sensibilities, and impairs and utterly ruins the intellect. He who has formed this habit must find deliverance from it through the Lord if he is ever to enjoy a fullness of the Spirit, and enter the home of the redeemed. A young lady who had read exciting novels for years thus describes her enslaved condition:—

"I had been reading a novel after retiring the other night. As I fell asleep, I had a dreadful dream. I thought I had passed from time to eternity, and was

striving to enter heaven; but something held me back. As I turned to discover what it was, I saw a chain of the many novels that I had read. The one that I had placed under my pillow before I fell asleep, that my parents might not see it, was firmly attached to me, and the other end of the chain was held by demons. As I strove to get free and enter heaven, they, with the chain of novels, drew me back. As I seemed sinking to hell, in great fear and excitement I awoke. I thanked God that I was yet alive, and resolved never to read another novel; but in less than forty-eight hours I was again reading the unfinished novel. I want to be free, and yet I am enslaved. What shall I do?"

The appetite for cheap, trashy literature, like that for intoxicating drink, can be conquered only by the power of God. The influence of reading is very great. A noted skeptic gave as a reason for his hatred of the Bible the reading of an infidel tract when a boy. Some years ago two young men on the scaffold to be executed for murder, exhorted the youth to let cheap novels alone, for such reading had been responsible for their downfall.

Surely those who love God will guard against forming the habit of reading that which will weaken them spiritually. If you have formed the evil habit, break it. It is useless to expect a fullness of the Holy Spirit when daily feeding the mind on trash. But just here many are making a failure. Because of indulgence in improper reading many have a stunted spiritual experience, and backslide from God. They have literally *read* the Holy Spirit out of their lives. If we wish to

be spiritual, we must cultivate spirituality. The tree frog of Ceylon is said to take the color of that to which it clings. So we are influenced by what we read and hear. By proper companionship we can create a spiritual atmosphere around us, and invite the Holy Spirit to abide in our hearts. Let us gather as companions about us only those books that are wholesome, and will lead the mind into channels of pure thinking, and cause us to meditate on God and spiritual things, for it is in this way that we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

CHAPTER XX

HATING SIN

A FURTHER step in Spirit filling is to *hate sin*. "Thou hast loved righteousness, and *hated iniquity*; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

Christ's love for righteousness and his hatred of sin are here set forth as a reason why he was anointed with the Holy Spirit and with power. "The prince of this world cometh, and hath nothing in me," said Christ. There was nothing in the suggestions and temptations of Satan that appealed to Jesus. Within him were no hooks on which doubts could be hung. There was nothing in him which clung to sin. Sin was loathsome and repulsive to him, and his whole soul longed for that which was holy and righteous. It is not enough merely to abstain from wrong acts. We must reach a deeper Christian experience than this. We must come to the place where we shall hate the sin. We are to "abhor that which is evil; cleave to that which is good." Rom. 12:9. The things that are questionable, over which the conscience has been perhaps long troubled, must be surrendered; even more, we must reach the point where we shall refrain from the sin, and not hanker after it, wishing it were not wrong, but shall *hate* the wicked, unclean thing.

"There must be a relinquishment, honest, and entire in its character, of all that the Word of God in

conjunction with conscience condemns. Any controversy in this matter means unanswered prayer. A great difficulty with many is that they want power without purity, and happiness without holiness. When God puts his finger upon unclean and unlawful things, they shrink from the cost of renouncing them, and thus make it impossible for their prayer to be answered. There are in most lives mountains to be leveled, valleys to be exalted, crooked things to be made straight, and rough places to be made plain before the glory of the Lord can be revealed; and it is just here that so many fail. This renunciation of what is revealed as iniquity, often means a very serious matter, involving changes in many realms of life; possibly touching the sphere of the affections or the possessions, the inner habits of life or the outward details of conduct. But it is a much more serious thing to continue a controversy with God, and thus to prevent the Holy Spirit from possessing his own temple. It is an actual impossibility to receive the Holy Spirit while grasping anything that God has banned and conscience has already judged. The hand of faith must be empty in order to receive the gift."

"There can be no bestowal of the Holy Spirit where there is an unwillingness to obey God in any matter about which he has already made his will known. There are in many lives questions of long standing about which conscience has often been troubled, but with regard to which the heart has been disobedient to the heavenly vision. These are the hindrances which make all prayer for the Spirit's power noneffective; and until they are willingly dealt with, and

the long-deferred obedience yielded, his fullness will never be received. It often happens that when souls are eagerly seeking this blessing from pure motives, there are revealed to them hitherto hidden acts and attitudes of disobedience, sometimes trifling in themselves, and about these points the whole controversy rages."—"*The Price of Power*," pages 70, 73.

In his Sermon on the Mount the Saviour said, "If thy right eye offend thee, pluck it out, and cast it from thee," and "if thy right hand offend thee, cut it off, and cast it from thee." Matt. 5:29, 30. This is hardly to be understood as teaching that eyes are to be literally plucked out or hands amputated. But it does teach, as the context shows, that anything in the life which may be as dear to us as the eye or the hand, if it might cause our being "cast into hell," is to be cast from us. "And others save with fear, pulling them out of the fire; *hating even the garment spotted by the flesh.*" Jude 23.

We are further admonished to "abstain from all appearance of evil" (1 Thess. 5:22), to "*abhor that which is evil.*" Rom. 12:9. This goes, if possible, still deeper. Even though a thing may not be wrong in itself, if it does not *look* right, if it is open to suspicion, if it may be misunderstood, and thus set an example that might be a stumblingstone to the weak, or furnish an opportunity for sinners to blaspheme, we are to abstain from even this.

We should not engage in any business in which we cannot feel free to ask Jesus to be a partner; we should not go to any place where we cannot ask the Holy Spirit to accompany us and abide with us.

Young people, and older ones, too, for that matter, sometimes debate in their minds concerning certain places of amusement and certain forms of entertainment. Is it right? What harm is there in it? Before perplexing the mind with these and similar questions, we should first ask, How will it *look* for a Christian? If it does not look right, that should settle the matter without further parley. The dovelike Spirit is often grieved by appearances, as well as by open sin.

CHAPTER XXI

OBEDIENCE

ANOTHER important step in the receiving of the Holy Spirit is that of *obedience*. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God *hath given* to them that *obey him*." Acts 5: 32.

Obedience means unconditional surrender. This is the one supreme condition of being filled with the Spirit of God. Full surrender is the pivot upon which the gate of his fullness swings open.

It is not a question in the life of a Christian as to whether the Spirit has entered the heart. He knocks for admission at the door of *every* heart; and he has entered in some measure the heart of every Christian. But the question is, Has he had *full* possession, or has he been only a joint tenant? Has he had *all* the heart, or only a corner in the affections? "Yield yourselves unto God," is the exhortation of Paul. This does not mean in part, but wholly. The question is, Have we done this?

"It is as if the sweet, fresh air of springtime should enter a ten-room house full of foul odors. You open up one chamber to it, but leave the rest closed and in possession of the old, fetid atmosphere. Truly the pure air has entered, but how can it *fill* the house until you yield that house wholly to it, throwing open every nook and cranny to its fragrant breath?"

This places the question of surrender squarely before us. The Spirit has entered the temple of our bodies. But how much room has he been permitted to occupy? Has he been obeyed, and fully yielded to? Have we turned over to him the key of *every room*? or have we retained the key to one room? Is there a closet somewhere in the heart in which some grinning skeleton is hidden, to which we hold the key? Have we turned over to the Spirit every key, and bidden him open every room, every closet, and take full possession of the soul? This is the pivotal point upon which is determined whether or not we shall share the fullness of the Spirit. The *fullness of surrender* precedes the *fullness of power*. Whether it takes a day or long years to reach this, the consecrated child of God knows that it is the supreme step in securing the power of the Spirit.

“*There is no substitute for your act of surrender.* When God states a condition of blessing, no other condition, however good elsewhere, can be substituted. This is why all your crying, and waiting, and petitioning — yea, even agonizing before God — have accomplished naught but to leave you grieved, disappointed, and dazed at lack of answer. You have been praying instead of obeying. Prayer is all right *with* obedience, but not *instead* of it. ‘To obey is better than sacrifice.’ So it is better than prayer *if it is the thing God is asking*. We are not petitioning God; *he is petitioning* us. Hear him through his servant Paul: ‘I beseech *you* therefore, brethren, by the mercies of God, that ye *present your bodies* a living sacrifice.’ Have you done this? When we petition God to do some-

thing for us, we expect him to act. When God petitions us to make him a present of our bodies as a living sacrifice, he expects *us* to act. But, lo, we turn to and begin to pray, for, we say, is not prayer a good thing? Forsooth, it is, but not well spent if used to dodge obedience! How subtle the flesh is! How in our blindness we do play at cross-purposes with God! 'Abraham,' said God, 'because thou hast *done this thing*, . . . I will bless thee.' Gen. 22:16, 17. What was this thing upon the doing of which the blessing of God came to him as never before? — It was the yielding of his all to God in the surrender of his son. Child of God, have you done *this thing*? No other thing will avail. Constant prayer, importunate entreaty, wearisome waiting, attempts at believing, reckoning it done, — all these are of no avail if you will not do *this thing*. This unyielding life is the very citadel of self. God will not force it. But when its key, the will, is voluntarily handed over to him, then he floods the life with his fullness of blessing. Would you know his 'I will bless thee'? Then do this thing. Absolutely, unreservedly, confidingly, yield yourself, your life, your all, into his hands for time and eternity.

"It will not do, in lieu of this, to give money, to give time, to give service, only. Thousands are trying thus to silence conscience and rob God. We must needs give *ourselves*. How grieved would that true lover be whose betrothed would answer his petition for her heart, herself, by proffering her purse, houses, or lands! How much more must God be grieved by our poor attempts to bribe him by giving him everything else except the one thing he wants — *ourselves*! 'My

son, give me thine *heart*.' There is a giving which is *instead* of ourselves; and there is a gift of ourselves."

—"Threefold Secret of the Holy Spirit," pages 51-53.

This is true repentance, and entire change of all the desires and affections of the flesh. And to those who repent, the promise of the Spirit is sure: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

A writer relates how a trolley car in a rural district suddenly stopped, and the conductor, being new at the work, walked to the nearest house supplied with a telephone and called to headquarters, "The power has gone off. What shall I do?" At once the office telephoned back, "The power is all right. Put on your trolley and come home." The power was present, but in some way the car had lost the connection with it.

This explains the standstill efforts in the experience of many churches and individuals. At times there seems to be motion, but somewhat like that of a rocking-horse or a cane mill; there is no real progress. The power is a living reality ever with them, but they have either *never had a connection* with it or have *lost it*. The organization and machinery may be all right, but if we do not have a vital connection with the Source of power, it will do us no good. "The body without the spirit is *dead*."

The story is told of a man whose Artesian well ceased to flow as it had formerly done. The connection with the hidden reservoir seemed to be in a measure cut off. An examination, however, revealed an old carpet stuffed into it. When this was removed, it

flowed as before. There are many Christians whose experiences are similar to this well. They run well for a time, but the fountain suddenly seems to be stopped. Doubtless all that is needed is to have some of the old rubbish of sin removed from the heart, and the stream of blessings will flow as before.

Our danger lies in grieving the Spirit by cherishing in the heart what seems to us some *little sin*. But sin cannot be hidden. Though we may be sorely tried by the enemy, and continually tempted, and find when we have made a full surrender that new things are revealed in the life over which we must get the victory, we should not be discouraged. Christians still meet with sore temptations. In an experience meeting in the mountains of Pennsylvania there was a man who had become discouraged because, although for three years he had been following the Lord, he still had severe struggles with the devil. A man of seventy years arose and said, "It took me twenty years to get the hill back of my barn reasonably free from rattlesnakes, and though I have farmed the place nearly fifty years, I still occasionally meet one there. Brother, the devil is harder to deal with than rattlesnakes."

"Be sure your sin will find you out." Num. 32:23. Sin cannot be hidden. We may cover it for a time; but sometime, perchance when we least expect, it will rise up to taunt us. We may entomb it in the heart, where no mortal eye can see it; but the eye of the omniscient God beholds it, and at the judgment, if not sooner, it will be there to condemn us.

To us the sin may seem small, hardly worth mentioning; but the important question is not how it looks

to us, but how God regards it. There is grave danger in the little sins which lurk around, seeking a place in the heart. It is the "little foxes that spoil the vines." Be the worm ever so small that gnaws at the roots of a plant, the effect will be seen in the barrenness of the harvest. It is even so in Christian experience.

A little sin may unconsciously change the whole course of life, and land us at last on some hidden rock or shoal. Many wrecks lie bleaching on the barren sands of time from this cause. We see men forsake the gospel, give up God's truth, and seek to tear down the faith they once labored to build up. We wonder why men with such keen minds do these things. Some hidden thing in the heart, some sin unsundered to God, tells the story. It blinded their eyes, deflected their spiritual compass, and wrecked them spiritually.

"There was once a magnificent oak tree, tall, and beautiful, and strong. The winds tried to blow it down, but the more they strained its tough fibers, the stouter they grew to hold up the great tree. The sun beat fiercely down upon it, and did its best to burn it up; but though its leaves withered every autumn, they came out fresh and green every spring. The frost tried to enter the crevices and split the tree from top to bottom, but all it could do was to make its bark rough and rugged. Snows tried to bury it, rain tried to drown it, the ground dried up and tried to starve its roots, other trees tried to crowd it out, but still the grand old oak stood there, winter and summer, and defied all its enemies. But at last, one unlucky day, a little worm crept into the heart of the tree. It laid its eggs there, and died. Soon there were a dozen

worms, and more. They ate a little way into the tree, laid their eggs, and died. So it went on until the heart of the tree was eaten up, and it was hardly anything but a hollow trunk. Then the branches fell off one by one. Then the roots dried up. Then the few leaves withered, and none came to take their places. Then the frost got in, and the ice split the great trunk open. And at last the wind blew the tall tree over, and it rotted to pieces among its own dead leaves. So the greatest enemy of the oak tree was not the wind, nor the rain, nor the frost, nor the sun, nor the soil, but the little worm that it took into its heart, and made a part of itself."

So in the life the little worm of sin unsundered, cherished contrary to God's will, does its terrible work. The shore of time is strewn with many sad wrecks as an awful warning.

"A ship was once wrecked on the Irish coast. The weather had not been so severe as to account for the divergence of the ship from its course. The master was competent. No proper explanation could be given of the disaster. A diver was sent down to bring up the compass, to see if any reason could be found in it, and on examination a bit of steel was detected, which looked like the point of a pocketknife blade. It was learned that the day before the wreck, a sailor had been set to clean the compass, and had used his pocketknife in doing so. Unknowingly, he had broken off the point, and left it in the box. That bit of steel had deflected the needle, and so made the compass unreliable. *That little bit of steel wrecked the vessel.*"

This incident contains a lesson for us. Our prayer

should ever be: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

When all is laid on the altar, we shall assuredly not have to wait long for the fire to descend and consume the sacrifice. When we surrender all to God, and become willing to obey the voice of the Holy Spirit by yielding every sin, performing every duty, and making any sacrifice, though it be at the expense of our most cherished plans, God will fill us with the power of his Spirit for service. John Wesley once said if he could find one hundred men who feared nothing but sin, he would move the world.

"Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do and to endure."

CHAPTER XXII

FAITH

ONE further important point to be considered in our study of the reception of the Spirit is that of *faith*. It is by faith that the connection is made between the soul and the promises of God. Without faith it is impossible to please God. All that God has promised is received by faith. Like all other of the promises of God, we receive the Spirit by *faith*. Many are making the mistake of trusting to their feelings, but feeling is not a safe guide.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might *receive the promise of the Spirit through faith*.” Gal. 3: 13, 14.

We are redeemed that we might receive the blessing of Abraham, that we might receive the promised Spirit. The blessing of Abraham is righteousness by faith. Rom. 4: 1-3. We receive righteousness, not by works nor by feeling, but by faith, as the unmerited gift of God. But many stop here. The text, however, encourages us to go a step farther. Having received from God the forgiveness of all our sins and the imputed righteousness of Christ, we are then in a condition to reach out the hand of faith still farther and “receive the promise of the Spirit through faith.”

“But as many as received him [by faith], to them gave he *power* to become the sons of God.” John 1:12.

“But ye shall *receive power*, after that the Holy Ghost is come upon you.” Acts 1:8. “But tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Luke 24:49. Power is bestowed through the Spirit, and receiving the Spirit is receiving power. The Spirit is received by faith. We therefore receive power through believing. Having received righteousness from God by faith, by the same faith we are to lay hold of the Holy Spirit for power in our personal experience, and to enable us to labor for the salvation of others. Having complied with the condition laid down in the Word, and earnestly prayed for the Spirit of God, we should believe and accept the promised blessing with thanksgiving. This is the only way we ever can receive the fullness of the Spirit. Unbelief hinders our receiving the Spirit.

When Jesus met with his disciples after his resurrection, he “breathed on them, and saith unto them, Receive ye the Holy Ghost.” John 20:22. The word here translated “receive” is the same word that is translated “take,” where Pilate said, “*Take* ye him, and judge him,” and, “*Take* ye him, and crucify him.” John 18:31; 19:6. Jesus therefore said to his disciples, “Take ye the Holy Ghost.” We take, or receive, the Spirit by faith. By faith the disciples were to receive, or take, the Spirit to guide them in their work. How simple this is! Just as we take a drink of water when thirsty; just as we accept the forgiveness of our sins by faith when we have confessed them; just as we take a proffered gift from a friend, so we are

to receive by faith the fullness of the blessing of the Spirit of God when we have, so far as we know, put away our sins, and opened the channel of blessing into our hearts. This is beautifully illustrated by the story of a ship called the "Central America." The drinking water had failed, and the crew were in great need of water. They ran up a flag of distress. The flag was seen by the captain of another ship, and through the speaking tube came the question, "What is the matter?" "Water! water! we are dying for want of water!" replied the thirsty crew. The answer came back, "Dip it up; you are in the mouth of the Amazon." The mighty Amazon was pouring a flood of fresh water far out to sea. They heeded the command, and from the bosom of the ocean dipped the pure, fresh water to quench their thirst. There was no need to ask further for drinking water.

"Whosoever drinketh of the water that I shall give him," said Jesus, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. From this eternal, living spring, this river, this Amazon, which is constantly flowing, as from the smitten rock, we have but to "dip" and drink. Have you put away every known sin? Have you prayed for the Spirit? Then "take," "dip," "drink."

And what a rich blessing! When we by faith receive the Spirit into the heart, we are told it brings all other blessings in its train. "In whom we have redemption through his blood, the forgiveness of sins, according to the *riches of his grace*." Eph. 1:7. The riches of grace is all that we get from the cross upon

which our Redeemer died; the riches of glory is all that we get from the throne of the eternal Godhead. We get pardon from the cross; we get strength and power from the throne. Wonderful riches, indeed!

More than this, we are instructed that those who consecrate soul, body, and spirit to God will receive the "breath of his own Spirit," and through cooperation with Christ be able "to do the deeds of Omnipotence."

"Christ's ascension to the Father, as we know, was the condition of the descent of the Spirit; and concerning this the Lord said, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; *because I go unto my Father.*' Thus the ministry of the Spirit was announced to be mightier in results than that of the Son. This would not seem easy to credit. If we were ignorant of the facts of science, and some one were to show us a reservoir of water, and tell us that this element is capable of three manifestations, liquid, vapor, and solid, and ask us which would be the most powerful, we might say the solid form; and looking at the iceberg, which can crush a huge ship as you grind a dry leaf between your fingers, this conclusion would seem to be justified. But science would point at once to the vapor, so light, so impalpable and in its finer forms so invisible, and remind us that this is the power that is moving our huge steamships, drawing our countless railway trains, and driving our ponderous factories — the greatest motive force in our modern civilization. The blessed Trinity has been manifested to us in two forms in this dispensation. First, he came as the Word made flesh, the incarnate Lord, with the might of his divine man-

hood, which could silence the winds, still the waves, open the gates of the grave, and reverse the laws of gravitation. Is not this the most powerful revelation of God? 'Greater works than these shall ye do,' is his answer. When God comes as the secret invisible Spirit, like the wind, which we cannot see and cannot tell whence it cometh or whither it goeth; and when this Spirit shall dwell in his fullness in believers, moving their wills, inspiring their words, and energizing their actions, then shall be seen the greatest things for the glory of God and the salvation of souls, that have yet been witnessed."—" *The Twofold Life,*" pages 187, 188.

It is for us to receive this blessed Spirit by faith, and experience daily the spiritual power that the Lord has promised. We need to appropriate by faith the blessings the Lord has promised to us and placed within our reach.

CHAPTER XXIII

THE SPIRIT AND THE WORD

THE apostle Paul tells us that "all scripture is given by inspiration of God" (2 Tim. 3:16); that is, all scripture is God-breathed, *inspired*. "For the prophecy came not in old time by the will of man: but holy men of God *spake as they were moved* by the Holy Ghost." 2 Peter 1:21. It was the "Spirit of Christ" which was in the prophets when they "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. "Well *spake* the *Holy Ghost* by Esaias the prophet unto our fathers." Acts 28:25. "Men and brethren, this scripture must needs have been fulfilled, which the *Holy Ghost* by the mouth of David *spake* before concerning Judas, which was guide to them that took Jesus." Acts 1:16. Many other texts of similar import might be given, all clearly showing that while the Bible was written by a number of men, there was but one Spirit breathing upon and inspiring them all. The Bible, therefore, being the product of the Spirit of God, between the Spirit and the Word there must be and is the utmost harmony.

"To unconverted persons, a great part of the Bible resembles a letter written in cipher. The blessed Spirit's office is to act as God's decipherer, by letting his people into the secret of celestial experience, as the

key and clew to those sweet mysteries of grace which were before as a garden shut up, or as a fountain sealed, or as a book written in an unknown character."

In the Christian warfare we are exhorted to go into the battle armed with "the sword of the Spirit, which is the word of God." Eph. 6:17. The Holy Spirit wages a warfare against sin, and uses the Word as its weapon. It never leads us *from* but *to* the Word. When Peter stood up on the day of Pentecost to preach, he did not set off some oratorical pyrotechnics, nor give an essay on ethics or on some social problem; but the Spirit led him *into* the Word. He *expounded* the Scriptures. There was no long introduction, and not much peroration. He began by saying, "This is that which was spoken by the prophet Joel;" then he cited another prophecy in the Psalms, and showed how these two prophecies had been fulfilled. The Spirit accompanied the presentation of this word with great power, and those who heard were "pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter was the spokesman, but the Spirit was present and convicted the people. Without the Spirit the sermon would have convicted no one.

Mr. Moody says: "There was a time when I thought the raising of Lazarus was the greatest work ever done on this earth, but I think the conversion of those three thousand Jews on the day of Pentecost was more wonderful still. Those hard-hearted Jews were full of hatred and unbelief; many, no doubt, were the same men who murdered Christ. And yet they were swept down by the mighty power of the Spirit.

We have the same obstacles to contend with as the apostles had. Our gospel that we are preaching is a supernatural gospel, and we have got to have supernatural power to preach it."

This example stands as a clear illustration of the relationship between the Spirit and the word. And the same power should be witnessed today in the presentation of the word. The preaching of the word should have effect. When the prophecies, which came by direct inspiration of the Spirit, are explained, and their fulfillment shown, why should not the same power be seen at this time, and a deep conviction of their truthfulness settle upon those who listen? The apostles established churches among the heathen by preaching the word. The Spirit accompanied the word spoken, and turned many from darkness to light.

The Saviour, when speaking to his disciples in the upper room concerning the work of the Holy Spirit, said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring *all things to your remembrance, whatsoever I have said unto you.*" John 14: 26. When Satan came to Christ in the wilderness with his temptations, Jesus met him with a "Thus saith the Lord." He remembered the words of Holy Writ, and with this "sword of the Spirit" vanquished the enemy. His defense was, "It is written." It is thus that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19. The Spirit meets temptation by using the "sword of the Spirit." When we are tempted by the enemy, the Spirit brings some precious promise to our

minds. But here is where many are weak. They neglect to study the Bible, and as a result do not have the mind filled with the things that Jesus, through the Spirit, has said to them. Then in the hour of trial the Spirit cannot bring to their remembrance the words of God, and they are overcome. While the Spirit may teach us things we never knew before, the Spirit cannot enable us to *remember* that which was never in the mind.

M. E. Guers, a French writer, well says: "The Spirit and the Word, the Word and the Spirit, are two things indissolubly united by God. A theology which separates them is not worthy the name. 'The Spirit without the Word' is, with some, personal inspiration with all its illusions, or mysticism in its bad sense, if not fanaticism with all its errors.

"On the other hand, 'the Word without the Spirit' is, for some, orthodox intellectualism with its desolating dryness, or, what is still worse, rationalism and its errors; for others it is a prolongation of their childish comprehension of the Word, the want of peace and confidence in the promise of God, of assurance and rejoicing over our reconciliation with him through faith in Jesus Christ, and it also is a delay in sanctification. Let us avoid these two extremes with equal care; while we hold the Book, let us lift our hearts to him who makes us able to read it with profit; in the union of the Word and the Spirit, and there alone, is there entire safety for our souls."

In all study concerning the Holy Spirit we need to keep close to the Bible. The false doctrine that the Spirit leads and guides without reference to the Word

lies at the very foundation of all folly and fanaticism. This claim leads men into error, where impressions and whisperings of human fancy are placed above the divine oracles of the written Word. The Spirit himself is grieved and dishonored by the setting aside of the very instruction which he gave as a light and guidance to man. The Spirit often does give clear impressions of duty; but we can be assured that any impression which leads us lightly to esteem the Scriptures, or to go contrary to their plain teaching, is not the leading of the Spirit.

Another dangerous error is that of claiming to take the Word and at the same time rejecting the Spirit. This kind of religion is simply a cold, legal form without life or spiritual power. The Spirit and the Word can never be separated. The Spirit is in the Word, and it leads us to love and study the Book of God, and to obey its holy instructions.

There must be something by which we can *test the spirit*. We are told to "try the spirits whether they are of God." 1 John 4:1. We read of "the spirit that now worketh in the children of disobedience." Eph. 2:2. By what shall we *test* the spirit, and be able to distinguish between the leading of the spirit from beneath, which seizes hold of men now as truly as in Jesus' time, when great exhibitions of demoniacal possession were seen, and the Holy Spirit of God, which comes from above? This infallible guide is the Holy Bible, which the Spirit himself indited. We have been warned that while the power of the Spirit of God is coming upon his remnant church, a spirit from *beneath* will come up and seize hold upon those who,

because of their unconsecrated condition, have rejected the light of the Word.

In "Early Writings" (old edition), pages 46, 47, a view is given of Jesus going into the most holy place at the beginning of the investigative judgment. Of those who followed the Saviour into the second apartment we read: —

"Those who rose up with Jesus would send up their faith to him in the holiest, and pray, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath were light, power, and much love, joy, and peace."

But there was another company seen. Concerning these we read: —

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there were light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children."

Here the two spirits are brought to view. One is the Holy Spirit of God; the other is the *unholy* spirit of Satan. One is represented as the breath of God; the other, the breath of Satan. Both have light and power. In the unholy power of Satan, however, there were "no sweet love, joy, and peace." The spirit from beneath may possess power and light. Satan is able to transform himself into an angel of light. But the

fruit of the Holy Spirit — love, joy, and peace — is absent. These constitute the kingdom of God.

Many will be deceived by this spirit of disobedience, be led into error, and finally lost. But we need not be deceived. We have the unerring guidebook, the Bible, which clearly reveals the workings of the Spirit of God in the human heart, and unmasks all the deceptions of the power of darkness. Let the Word of God be studied as never before, with earnest prayer for the illumination and guidance of that same divine Spirit which inspired prophets and holy men of old to write it.

CHAPTER XXIV

COMMUNION OF THE SPIRIT

AMONG the most blessed and impressive statements made by inspired writers concerning the Spirit of God is that of the apostle Paul in his benediction to the Corinthian church: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13:14.

What are we to understand by the communion of the Spirit? In Phil. 2:1 we have the expression "*fellowship* of the Spirit." This conveys the idea of *partnership*, not especially in business, but in spiritual things. We speak of the "communion service," or the "Lord's Supper." It is at this service that the members of the church meet together, and with the great Head of the church commune as a loving family, or as the dearest and most intimate friends. This expresses to some extent the idea of communion.

The word communion expresses friendship. Jesus "communed" with two of his disciples on the way to Emmaus the day of his resurrection. He talked with them as the most loving friend, and shared their hospitality.

This helps us to understand what is meant by the communion of the Holy Spirit. It is to talk together as friends; to hold close and confidential relations together; to exchange bosom secrets; to sympathize in the trials and burdens of life; to have, in a sense, common

interests; to be one in spirit. This is a most blessed thought for every child of God, yet almost overwhelming when we stop to consider all that it means to us.

Communion with the Spirit means that there is complete *agreement* between the Spirit and the individual. "Can two walk together, except they be agreed?" Amos 3:3. Hardly. "What agreement hath the temple of God with idols?" There of course is no basis of agreement. "What communion hath light with darkness?" There is no communion between them. They are at war with each other, and those who are enemies do not commune together. Let intimate friends once become involved in a heated discussion, and their friendly communion ceases at once. Belligerency interrupts communion.

It is the same with the Spirit of God. It is dove-like. Discord and strife, or anything which it condemns, if unsundered, breaks its communion with the soul. It is of no use to argue and debate, seeking some compromise; the Spirit is sovereign. He will make no compromise with sin. No idol can sit on the throne with him. His will, not ours, must prevail. When he points out defects in our lives, they must be removed. It is sin only that interrupts our communing with the Holy Spirit. When we compromise, excuse, or tamper with it, contrary to the instruction and warning of the Holy Spirit, we break the connection between the soul and the Spirit, and destroy the communion which should exist. So when Paul prayed for the "communion of the Holy Ghost," he prayed for a oneness, a perfect harmony, between the Spirit and the church.

But the thought that we have as a companion, a sympathizing friend, a constant counselor, a burden bearer, a bosom friend, one sent into the world as the personal representative of Christ, is a very searching one. What does the Spirit think of my words, my actions, my thoughts, my motives? How is he pleased with my missionary endeavors? What is there in my life which grieves one so holy? Do I shock his tender sensibilities by rude, boisterous ways, by unkindness in the home, by my impatience, irritability, and fretfulness? Do I grieve him by reading trashy literature, by joking and jesting, by living a cheap, aimless life, by my selfishness and pride, by a covetous, stingy disposition? A realization of the real presence of this divine Representative will cause us much sober, serious reflection over these questions.

A representative of heaven! Were we to entertain a representative of an earthly throne, we should feel highly honored. We should make the most careful preparation possible. We should arrange everything in our home and in our personal appearance the best we could, that he should feel welcome and at home while with us, and not be in any way offended and the Sovereign whom he represented be displeased or dishonored. Surely when we are to have continual fellowship with Christ's Vicar on earth, we should be as careful in our preparation and deportment as if we were to receive a visit from the ambassador of an earthly court, and should most earnestly pray that he will find no unclean thing in the life and be grieved away from us.

In the upper room with the disciples the Saviour

prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. In this verse is expressed a personal union with Christ, a union of all believers *in* Christ, and a union *through* Christ of the Father, the Son, and all believers.

Let us notice further this statement, "Thou, Father, art in me." The Father dwelling in Christ was revealed in Christ's *character*. Both he and his Father had the same character, so that those who saw Christ saw the Father also. In verse 23 he says, "I in them, and thou in me." If the dwelling of the Father in Christ was seen in the revelation of the Father's character, Christ in his people is seen through the revelation of Christ's character. The Father *in* the Son, the Son *in* the Father, and the believers *in* the Son, and the Son *in* his people through the Spirit,—this is indeed a blessed experience!

But think what such a communion implies. It means a *common character*. This is not written without some realization of the broad meaning the words imply. Christ reflected the character of his Father, and the people of God are Christ's representatives in the world, and are to reflect his character in a world where they shine as lights. "There is nothing that Christ desires so much as agents who will represent to the world his Spirit and *character*."—"Christ's Object Lessons," page 419.

We cannot represent his character unless we have his character. And this high and holy attainment can be realized only through the Spirit of God dwelling

in our hearts. The work of the Spirit is to implant the love of God and write his perfect law in the heart. The solemn truth uttered in these words of Christ's makes one feel like walking very softly and humbly before the Lord.

When Jesus comes, a people here in this world of sin and sorrow "shall be *like him*; for we shall see him as he is." 1 John 3:2. We are to "bear the *image* of the heavenly" as truly as we have "borne the image of the earthly." How this amazing transformation of character is accomplished we are told by the inspired apostle. "But we all, with open face beholding as in a glass the glory of the Lord, are *changed* into the *same image* from glory to glory even as *by the Spirit of the Lord*." 2 Cor. 3:18. This is indeed a great change.

"It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is sufficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training, sitting down before Raphael's famous picture 'The Transfiguration' and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece; for it would simply be Raphael reproducing Raphael. And this in a mystery is what is true of the disciple filled with the Holy Ghost. Christ, who is 'the image of the invisible God,' is set before

him as his divine pattern, and Christ by the Spirit dwells within him as a divine life, and Christ is able to image forth Christ from the interior life to the outward example."—"*The Ministry of the Spirit*," page 119.

This means a new man, born of the Spirit. It is indeed "the Spirit that quickeneth; the flesh profiteth nothing." There is an impassable gulf between the divine nature and the Adamic nature. The likeness of Adam can never be reshaped into the image of God. The old Adam must die, and there must be a new birth, we becoming indeed new creatures.

A crooked tree may possibly be made straight if one begins in time, but no manifestation of power known to man can change the *nature* of a tree, so that grapes can be gathered from a thorn bush or figs from thistles. Before this change of nature can be effected, a new life must be grafted in by the cutting away of the old and the putting in of a new scion of life. This is a new creation just as truly as man was created in the beginning and given life by the breath of the Almighty. We should fervently pray that the Spirit of God will hover over us, and bring order out of spiritual chaos, light out of darkness, and impart unto us a new life and power.

"Spirit divine, attend our prayer,
And make our hearts thy home;
Descend with all thy gracious power:
Come, Holy Spirit, come!

"Come as the light, to us reveal
Our sinfulness and woe,
And lead us in those paths of life
Where all the righteous go."

CHAPTER XXV

THE UNPARDONABLE SIN

WHEREFORE, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

The Holy Spirit, as we have seen, is a person of the Godhead, the vicar of Christ in the church. He is not to be trifled with, and his holiness sinned against with impunity. The sin of Ananias and Sapphira *tempted* the Holy Ghost, and because of their falsehoods he smote them with death on the spot, as a warning for all time to come of how God regards that sin. Other instances might be given. The late A. T. Pier-son cited the following:—

"From time to time awe comes upon as many as hear God's awful inflictions of penalty upon flagrant transgressors. Those who are familiar with the remarkable career of the Wesley brothers will recall more than one instance of supernatural visitations of judgment. For example, during Charles Wesley's revival meetings at St. Just, in Cornwall, England, a country squire, Eustick by name, drove a pack of hounds among the congregation in order to break up

the meeting and drive the attendants away — a mode of annoyance not infrequent in those days. On this occasion a number of the Lord's people withdrew and took refuge in a spacious kitchen. The prayer meeting held there was of such extraordinary power as to surpass any other that those who were present had known. As the service closed, Mr. Wesley, as if endowed with prophetic vision, arose and said, with an awful solemnity and deliberation, 'The man who has this day troubled you shall trouble you no more forever.' Shortly afterward Eustick passed to his last account, in a state of raving madness."

"In the year 1889, a company of twelve young men, meeting at a hotel for a carousal and observing their number to be that of the apostolic company at the first Lord's Supper, actually celebrated a mock eucharist. Before midnight the leader was dead, and every other member of the company hung in mortal agony on the verge of the grave."

A minister relates the following sad experience:—

"When I first became pastor of the church, we had meetings every night for six months, and scores joined our church. One young lady attended all the services but the last three. She listened, and was often taken into the church parlor by the ladies and pleaded with, but she resisted the appeals. We were within three nights of closing services, and I stood right under the reading desk. We were halfway through the prayer meeting when I heard some one walking rapidly down the church and saw that young lady making her way to the lobby door. A voice spoke so distinctly to me, 'Go and speak to her once more.' I walked very softly,

opened the door very gently, and saw the young lady standing on the top step. I hesitated, not knowing what to say. She was looking up at the moon shining brightly, and I heard her say in subdued tones, 'O God, for six months thy Spirit has been striving with me, but it is of no use; I can never give up the balls, and I never, never will give up the card parties!' She stood there as if there was a conflict going on in her soul, and, kneeling down, she prayed the most awful prayer I ever heard. It seemed to chill the blood in my veins. Her prayer was this: 'Holy Spirit, from this hour do let me alone; let me have my own way.' She got up, went down those steps, and never attended another meeting." In five weeks she died.

It is indeed a most solemn thing to turn a deaf ear to the continual pleadings of the Holy Spirit asking us to forsake a life of sin and live a Christian life. Every time we resist his gentle entreaties for us, we grieve him, and harden our heart.

"A young man was dying, and was aware that his end was approaching. His pastor, standing at his bedside, endeavored to lead him to seek the cleansing from sin, even at that late hour. The only response the young man made to all his tender and loving appeals was: 'It is useless to speak to me about those things. I do not care to listen to them. I know I shall soon be lost forever, but I do not seem to care. Two years ago I felt concerned about my soul's salvation, but I tried to drive all such thoughts from me, and succeeded only too well; for since that time nothing has seemed able to touch my heart, nor do I care even now, while I know what awaits me.'"

This sad circumstance points out what may be the result of a failure to respond to the call of the Spirit. The admonition of the apostle is, "Quench not the Spirit." 1 Thess. 5:19. The word quench suggests the thought of putting out fire. It is used in such texts as "smoking flax shall he not *quench*" (Matt. 12:20); "where . . . the fire is not *quenched*" (Mark 9:48); "*quenched* the violence of fire" (Heb. 11:34). Quenching the Spirit, therefore, means *putting out the fire* of the Holy Spirit in the heart. And when the fire is out, only the *ashes of sin* remain. The body, made to be the dwelling place of God, through rebellion may become the habitation of devils.

It is sin that puts out this fire in the soul. Every sin is a step in this direction. Are we conscious of anything in the life which is inclined to put out the fire kindled in the heart by the Spirit? Do we keep quiet when we feel the promptings of the Spirit to speak to the honor and glory of God? Do we, through love for some evil thing, refuse to have it put out of the life? Do we decline to say *yes* when convicted of some duty we should perform? Do we decline to say *no* when tempted to do that which we are convinced is contrary to the mind of the Spirit? If so, we are *quenching* the Spirit, *putting out the fire*; and if such a course is continued, we may soon reach the place where only dead coals and ashes will remain in the life.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. The word here translated "grieve" is the same that is translated "sorrowful," when the Saviour in the garden said, "My soul is exceeding *sorrowful*, even

unto death." Matt. 26:38. This emphasizes what is meant by grieving the Spirit. The very agony and sorrow of Gethsemane are felt by the Holy Spirit when grieved by sin. When we read concerning the anguish of that awful hour in the garden, our wonder is that, in his love, the Spirit suffers so long with our perverseness. In Noah's time the Lord said, "My spirit shall not always strive with man." Gen. 6:3. He was striving with those who were so wicked that they corrupted the earth; but the intimation is given that, unless they repented, he would, dovelike, retire, and give them over to destruction. We know no reason why this may not be a warning to those living in the last days. Doing "despite unto the Spirit of grace" is a grievous sin, seeing it inflicts upon the Spirit the agony of Gethsemane.

"But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. Sin *hardens* the heart. Every time we *quench* the voice of conscience, the heart is a little harder than before. The fire burns dimmer. Conscience begins to sleep, and the voice of the Spirit is not heard so distinctly as before. We may turn a deaf ear to the warning of an alarm clock, and finally fail to hear it at all. So we may persist in obstinacy and rebellion until the heart becomes so hard that the impressions of the Spirit are no longer felt, and we cannot be awakened. It is this class "who being *past feeling* have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:19.

Some conscientious Christians are troubled at times

for fear they have, at some time in their experience, committed the unpardonable sin. Such persons need have no such fear. The fact that one is troubled about the matter is *sure evidence* that his heart can still be impressed by the Holy Spirit, and that he *has not* committed the unpardonable sin. Those who do reach this terrible place in their experience are those who have rejected light and the entreaties of the Spirit until they are "past feeling," and are therefore not troubled about their sins.

"*All manner of sin and blasphemy shall be forgiven* unto men," said Jesus. Matt. 12:31. Any sin for which we are truly penitent, and which we confess to God in faith, will be forgiven. The sin against the Holy Ghost is not some sin of such awful turpitude that the blood of Christ cannot avail for it. Jesus saves "unto the uttermost." But when we continually harden the heart until we reach the place in our experience where we lose the real sorrow and conviction for sin, and do not repent of the sin, it becomes unpardonable, for confession precedes forgiveness.

"It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual and almost imperceptible. Light comes to the soul through God's Word, through his servants, or by the direct agency of his Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. *So the darkness increases, until it is*

night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power.”—“*The Desire of Ages*,” page 322.

“There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

“In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put him to shame before the synagogue of Satan, and before the heavenly universe, when we refuse to listen to his delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally *lose all desire* to be reconciled to God.”—*Id.*, page 324.

When one rejects the pleadings of the Holy Spirit until the heart becomes calloused and the desire for reconciliation to God is lost, he is likely to go to great depths in sin. The Pharisees did this. Rather than accept Christ they accused him of being possessed with Beelzebub—the lord of filth. This was a dreadful

charge. It shocks me to write it. Skeptics say many wicked things about Christ, yet few ever reach that place where they become so hardened that they are willing to make the terrible charge that Christ was possessed of a demon. The Pharisees had rejected light until they were willing, rather than to accept the evidences of his Messiahship, to do this and attribute his work to the power of unclean spirits. In this they gave evidence of having a "conscience seared with a hot iron," of being "given over to a reprobate mind," and of being "past feeling." In this condition they committed the unpardonable sin against the Holy Spirit; they were no longer troubled about their sins, and so sinned beyond all hope of forgiveness.

If we feel indifferent and unconcerned about our sins, we should be alarmed. The Spirit has long been wooing us, but he will not always strive. Do you feel unmoved under the most solemn appeals to turn to Christ? Do you disregard the solemn appeal of the Word of God to follow Christ? Are you indifferent to the thought of heaven, and the terrible remorse of the lost? Does the death of Jesus on the cross fail to melt your heart of adamant? If so, you need to become alarmed lest your heart become "seared" and "past feeling." The experience of many is illustrated by that of the man walking home one cold night. Relating his experience, he said: "One bitter cold night, while walking home leisurely, I instinctively stopped and leaned against a wall. The thought came, Why don't you move on? I said, I don't feel like it; I am all right. Then the thought came, What does this mean? In a moment I saw my danger, and cried, 'O

Lord, I am freezing!’ Arousing myself, I started to run for dear life. Urging myself on, my blood began to course freely, and with a glad heart I exclaimed, ‘Thank God, I am saved!’” Almost *frozen*, yet *saved*!

If we feel cold and indifferent, we should, like the prodigal son, arise and go to our Father’s house, where there are comfort and warmth.

“A man may misuse his eyes and yet see; but whosoever puts them out can never see again. One may misdirect his mariner’s compass, and turn it aside from the north pole by a magnet or a piece of iron, and it may recover and point right again; but whosoever destroys the compass itself has lost his guide at sea. So it is possible for us to sin and be forgiven. But if we so harden our hearts that they cannot feel the power of the Spirit, who alone can convert us, if the eyes of the soul are destroyed, then there is no hope. We are beyond the reach of the only power that can save us. On the bank of the Niagara River, where the rapids begin to swell and swirl most desperately preparatory to their final plunge, is a sign board which bears the most startling words, ‘Past Redemption Point.’ The one who gets into those boiling rapids, and passes that point, cannot retrace his way, cannot be rescued by friends.”

Some striking examples are given in the Bible of the sad results of a continual resistance of the Holy Spirit. Take the case of Saul. After he was chosen king, the prophet of God said to him, “And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”

“And it was so, that when he had turned his back to go from Samuel, God gave him another heart.” 1 Sam. 10:6, 9.

Saul experienced a change of heart, wrought by the power of the Holy Spirit. He was converted; and had he continued to yield to the influence of the Spirit, his obituary would have read very differently. But he hardened his heart, he rebelled against God, and disobeyed his commandments. His persistent disobedience quenched the fire of the Spirit in his soul. As a result, we read the terrible words, “But the Spirit of the Lord *departed from Saul*, and an evil spirit from the Lord troubled him.” 1 Sam. 16:14. We see him later facing the Philistine hosts, greatly perplexed. The prophet Samuel was dead. “And when Saul inquired of the Lord, the Lord *answered him not*, neither by dreams, nor by Urim, nor by prophets.” 1 Sam. 28:6. Having by headstrong rebellion grieved the Spirit, and severed his connection with the throne of God, he turned into the darkness of satanic delusion, and died by his own hand on the field of battle. One can scarcely read this sad account without weeping. It is indeed an impressive example of the danger of hardening the heart against the pleadings of the Spirit.

Another case, among the saddest recorded in the Bible, is that of Samson. God had a work for him to do. He was a judge in Israel, and great opportunities were before him; but they were squandered on the altar of folly. At different times it is recorded of him that “the Spirit of the Lord came mightily upon him.” Judges 14:6, 19; 15:14. As a result of this, he was

not only spiritually but physically strong, and able to put to flight the enemies of the Lord, with no weapon, on one occasion, but the jaw bone of an ass. He stands to this day a synonym for strength. "As strong as Samson" is a common expression. But later we see him seemingly deserted by the Lord, shorn of his strength, a captive, his eyes put out, bound in irons, made to grind in the prison house, the sport of the Philistines. While on a visit to Copenhagen, I saw a painting of this scene by a famous artist. Looking upon the picture, I was greatly impressed with the deceitfulness and foolishness of sin.

But why this change? Why was this giant in Israel, who had delivered them at different times, now unable to deliver himself? Why should this man, whom the Spirit of God had used mightily, be now shorn of his power? The secret of his downfall is that by an unconsecrated life he had grieved the Spirit, and thus cut himself off from divine power.

From his childhood the vow of a Nazarite was upon Samson. Those who took this vow separated themselves unto the Lord; they drank no strong drink; no razor came upon their heads; and they were to abstain from every unclean thing "because the *consecration of his God* is upon his head." See Num. 6: 1-8. God recognized this consecration, and from his childhood "the Spirit of the Lord began to move him." And as long as his consecration remained, his power remained.

But there came a change. Bad associates corrupted him. Samson made the mistake others have since made of finding a wife among the fashionable, uncon-

separated people of the world, instead of among the daughters of the brethren. God bore long with him, and continued to bless him, even when his life was far from what it should have been. But finally the secret of his strength was wrung from him by the treachery of a woman. He said to her, "I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." And when his locks were cut off, "he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord had departed from him." See Judges 16: 16-20.

His strength gone, and he *knew it not!* What a sad picture! His strength was not in the *length* of his *hair*, but in the *depth* of his *consecration*. His unshaven locks stood as an outward sign of his consecration and loyalty to God; and when his consecration was gone, and he had lost even the outward sign of it, his strength was gone also.

How clearly this teaches us that *power* and *consecration* go together! How many shorn Samsons there are today, once strong Christians, but backslidden and weak now. Some besetting sin has been cherished, and spiritual stagnation and decay are the result. As has been well said, "Like Judas, men for a while cast out devils, and then fall by a devil themselves." The decline of spiritual power is not an accident. There may be no outward sign, but uncover the privacy of the life and the reason will be seen.

Repentance precedes forgiveness. Through grieving the Spirit, the heart becomes hard and callous, and

finally "past feeling." The desire to repent is gone; we sin, not caring to repent, and the sin is, therefore, unpardonable. Darkness instead of light fills the soul, and the work of the Spirit is attributed to Satan. "In rejecting Christ, the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."

Would that we might be impressed with the dangers of grieving the Spirit of God! Our moral disintegration is not all at once. It is gradual; we die piecemeal. We lose our spiritual sensibility somewhat as the paralytic suffers a progressive loss of feeling and strength. A little indulgence here and a little there, and before we are aware we have crossed the dead line, and awaken to find that, although we once could carry off the gates of Gaza, posts and all, we are now captives and grinding in some Philistine mill. There is no sadder thing that can befall us on earth than, after having enjoyed the blessing and power of God, to be laid aside because through moral decay we have become spiritually incompetent.

CHAPTER XXVI

FRUITS OF THE SPIRIT

FRUIT bearing is an important factor in the Christian life. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4, 5. "Trees of the Lord" bear fruit *unless they are dead*. A living tree cannot keep from bearing fruit; a dead tree *cannot* bear fruit. Jesus said: "I am the true vine, and my Father is the husbandman. *Every branch* in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2. While the Husbandman may dig about us for a time if we do not bear fruit, yet if no fruit appears, there is but one thing that remains to be done: that is, to *cut us off* as dead branches, and cast us finally into the *fire*.

But the Master does not leave us in uncertainty. He tells us *how* we may bear fruit: "I am the vine, ye are the branches: He that *abideth in me*, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The secret of fruit bearing is in union with Christ. In the lives of those who so "abide," there is seen, not a little, but "*much* fruit." The life is in the tree, and if there is a proper union

between the vine and the branch, the sap of life will flow into the utmost twig. Apart from the Vine, we but wither and die.

The result of having a professed connection with the Vine and yet bearing no fruit, is illustrated in the barren fig tree that Jesus cursed. The fig tree had leaves, and thus had a pretentious appearance of fruit bearing. It said to the hungry passer-by, "Here is fruit." But when the Saviour looked for fruit, "he found nothing but leaves." What a striking example of a vain, fruitless life! "And Jesus answered and said unto it, No man eat fruit of thee hereafter forever." "And in the morning, as they passed by, they saw the fig tree dried up from the roots." Mark 11: 13, 14, 20.

"It was, indeed, the very type of a fair profession without performance, of the hypocrisy which has only leaves, and no fruit. Such a realized parable could not be passed in silence by One who drew a moral from every incident of life and nature. 'Picture of boastful insincerity,' said he, loud enough for the disciples to hear,—'type of Israel and its leaders; pretentious, but bearing no fruit to God,—let no fruit grow on thee henceforth forever,' and passed on. They were to learn that profession without performance found no favor with their Master."—"*Life and Words of Christ*," page 378.

We should not forget that it is the Holy Spirit who diffuses the life of Christ among the members of his body. The "love of God is shed abroad in our hearts by the Holy Ghost." It is the Spirit that giveth life. It is the Spirit that quickeneth. The fruit, therefore,

which is produced in the life is "the fruit of the Spirit."

The apostle Paul, writing to the church at Galatia, mentions some of the fruit of the Spirit which will be seen in the life of the believer. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. This fruit cannot be produced in the life by merely making good resolutions, nor by studying the rules of ethical culture, any more than sweet water can flow out of a bitter fountain, or figs grow on a bramble bush. There must be a *new* life, a new birth: "Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin. Love comes from God. It is not an *attainment*, but an *obtainment*. No man in his own strength can *attain* unto that experience which will enable him to love his enemies, and be kind to those who despitefully use him, but he can *obtain* this blessed experience by allowing the love of God to be shed abroad in the heart by the Holy Spirit.

The apostle Peter gives us a list of Christian virtues: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7. Then he adds that if these things be in us, we shall be neither "barren nor *unfruitful*."

The graces here referred to are the fruit, or outgrowth, of the Spirit in the life. The apostle Paul *begins* with love; Peter *ends* with love. The apostle

Peter seems to dwell more on the *process* of growth, by which the fruit of the Spirit is brought to perfection in the life. The Christian life is a *growth*. "But *grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." As another has said, "Such is the process through which the Spirit brings us: blossom, berry, fruit, ripeness, vintage,—'complete in Christ.'"

Again the apostle says, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. Here the spiritual kingdom of God is defined. The principles of this kingdom are implanted and perfected in our lives, through the power of the Spirit of God. Here is found what the soul in its struggles with the forces of evil longs for,—righteousness, peace, and joy. How the heart of the Christian longs for purity, peace, and happiness! In every life there are starless nights; there are times when we are tossed on the billows of Adria, when neither sun, moon, nor stars in many days appear; when friends seem few and cold, and hope appears to mock us. There are landscapes with somber hues; there are times of bereavement and affliction, when we sit in the region and shadow of death and anxiously long for the breaking of the morning and the lifting of the clouds. But the Spirit of God brings peace and joy to the heart. It brings a peace whose tendrils twine around the everlasting Rock. "Peace is love reposing. It is love in the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient and the Saviour willing." It

keeps the soul serene in the midst of poverty and distress.

The Spirit brings love into the heart. Love is a wonderful power. It brought the Saviour from heaven to die for an ungodly race. It has strengthened the martyrs to face the rack, the fagot, and the wild beasts in the arena. Weak and timid women have faced the Numidian lions in the Colosseum for the love of the Master. It strengthens the feeble mother to watch uncomplainingly through the long vigils of the night by the bedside of the sick child. At a great coal mine disaster, where a number of miners were entombed, an aged and feeble man was seen approaching with a shovel. He began to dig at the mouth of the mine. When remonstrated with, he said, "Let me alone; I have two boys down in this mine." Love in the heart of this aged father strengthened him to make a superhuman effort.

The peace which the Spirit brings into the heart is not a stagnant peace, where the malaria of doubt and discontent finds a breeding place. It is of a different kind. "O that thou hadst hearkened to my commandments! then had thy peace been *as a river*, and thy righteousness as the waves of the sea." Isa. 48:18. It is the peace *of motion*. It flows on and on, like an Amazon, with its banks green, and bearing on its bosom the burdens and sorrows of humanity.

The joy of the Spirit in our own heart will bring joy into other hearts. He who selfishly hoards his joy is like a man who, with his granary full of grain, says, "I will keep my grain, so that neither birds, mill, nor ground shall have it," and in the spring exclaims, as he

sees others sowing grain, "How wasteful to throw away whole handfuls of grain!" But in the autumn he has only his few bushels left, while they have fields of golden grain.

The Spirit brings gentleness into the soul. "What a great virtue is gentleness! It is a silent but powerful influence. Scientists tell us that the color and silent influence of the atmosphere are a power mightier than all the noisier forces of nature. Gentleness is the curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery." It is tenderness of feeling. It is warmth of feeling. It is love in all its delicacy. Only those who have the spirit of gentleness can be real gentlemen.

And how sweet is the fruit of meekness! A boy was once asked the question, "Who are the meek?" His answer was, "Those who give soft answers to rough questions." In the life of Jesus we have a perfect example of meekness. Moses was "meek, above all the men which were upon the face of the earth;" and it is the meek who shall finally inherit the earth. They need not envy kings, or the rich and proud who strut about in their splendor. They will be kings and princes long after these are dead and forgotten.

The Spirit implants faith in the soul, that unwavering trust which takes God at his word. Some naturalists desiring to obtain some wild flowers that grew on the side of a dangerous gorge offered a boy a liberal sum to descend by a rope and get them. He looked at the money, thought of the danger, and said, "I will if

my father will hold the rope." With perfect confidence he allowed the rope to be tied around him, and with father holding the rope, he was lowered into the abyss where he could gather the coveted flowers. He had faith in his father. In like manner those in whose heart the fruit of the Spirit is found will trust in God, and go forward, even though the way may be dark.

An arctic explorer is said to have been moved to tears by finding a solitary violet blooming beneath an iceberg. So with those in whom the Spirit abides. Even in the most unlikely places, amid poverty and sickness, in the slums of the great cities, amid papal corruption and apostasy, among the very icebergs of sin, through the power of an indwelling Spirit, there may bloom forth in us the beauty and perfume of a Christian life. It is our continual privilege to walk "in the fear of the Lord, and in the *comfort* of the Holy Ghost." Acts 9:31.

CHAPTER XXVII

THE GIFTS OF THE SPIRIT

NOW concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. Paul exhorts that we "desire spiritual gifts." The individual talents we may have are not necessarily the same as the gifts of the Spirit. All the mental faculties are gifts, or talents, from the Lord. The power of speech is a great talent. This may be possessed without any special endowment of the Holy Spirit. Some talents, or gifts, are natural, rather than acquired, though all may be vitalized by the Spirit of God.

But there are spiritual gifts which are bestowed by the Lord through the Spirit upon his church. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:8, 11, 12. These gifts of the Spirit are placed in the temple of the Spirit—the church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28.

As God has set these gifts in the church, man can never set them out. We may fail to recognize them,

but they are there nevertheless, and will remain during the militant period of the church, and be manifested to a greater or less degree. So long as the Holy Spirit is in the church, the gifts of the Spirit will in some measure be found there. There is no reason why we should not see the manifestations of the gifts of the Spirit in the church in its closing work as freely as was seen during the special periods in its history. The fact that the working of these various gifts is not seen in the church at the present time indicates a spiritual dearth, rather than that any change has been made in the plan and purpose of God regarding his church and people. These gifts are for the purpose of edifying the church, which needs edifying as much now as in apostolic times.

Writing to the church at Corinth, Paul thanked God that they came "behind in no gift; waiting for the coming of the Lord Jesus Christ." 1 Cor. 1:7. Would not God be as willing to see the same fullness of spiritual gifts in the church at the present time? We can but believe that he would.

Great diversity is shown in the various and distinct gifts of the Spirit. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working

of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." I Cor. 12:4-11.

There are many other gifts which might be mentioned, such as "gifts of healing, helps, government." Many make a serious mistake in emphasizing one gift of the Spirit to the exclusion of other important and helpful gifts which have been placed in the church for the edification of the body. Others make an equally fatal blunder in claiming that certain gifts which God has placed in the church are not to be manifested in the church at the present time. But God has placed all these gifts in the church, and it is not for puny, finite man to say which gift is necessary, or which is being manifested.

One may not be a prophet and foretell future events, but through the Spirit may be able to speak words of wisdom. One may not be endued with the power to work miracles, but may have a special endowment of faith by the Spirit. Another may be especially gifted by the Spirit as a teacher, and be of great value to the church. All the gifts are helpful, and none are to be despised.

The manifestation of some gift might be exercised in the church, and we not know it. While one gift may be more helpful and important than others, yet all are necessary to the proper development of the body.

The gifts of the Spirit, especially that of prophecy, have been manifested in the church since the fall of man. On account of the spiritual condition of the

church these gifts at some periods have not been so fully seen as at other times; yet at the time when Jesus was upon earth, we read that Zacharias, the father of John the Baptist, "was filled with the Holy Ghost, and prophesied." Luke 1:67. Simeon, a devout man, came into the temple and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:32. There was Anna also, a godly woman, who was "a prophetess." Verse 36.

In the early church after Pentecost there was a marked manifestation of spiritual gifts, and no hint is given that they were to be limited to the period of the primitive church, or that any of them would be withdrawn while others remained.

Peter on the day of Pentecost explained to the people the miraculous manifestation of the Spirit seen on that occasion by directing them to the prophecy of Joel: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:16-18.

Some make the mistake of seeking to confine this prophecy and its fulfillment wholly to the days of the apostles. But when we refer to the prophecy of Joel from which the apostle quotes, we find that he prophesies not only of "the former rain," or "teacher of righteousness," as given in the margin, but of the "latter rain" as well. Joel 2:23. Now on the day of

Pentecost the former rain came upon the church, preparing the people for service and a rich harvest of souls. The book of Acts, and many passages in the epistolary correspondence of the great apostle Paul, tell the story of the glorious work which was wrought. But the latter rain did not fall at that time. The former and the latter rain did not fall together. The latter rain is to come upon the church just before the harvest, or end of the world, to prepare the church for the triumphant victory over sin and the power of darkness at that time.

And what may we expect under the latter rain? The prophet Joel said the former rain would be given moderately, speaking no doubt comparatively. Then under the latter rain we may expect to see greater revealings and manifestations of the Holy Spirit than were seen in the apostolic church following the former rain.

Why may we not expect that in the closing days of the church on earth there will be seen all the gifts of the Spirit, edifying and bringing into unity those who are waiting and looking for the coming of the Lord?

CHAPTER XXVIII

THE LATTER RAIN

ASK ye of the Lord rain in the time of the latter rain; so the Lord will make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10: 1.

On the day of Pentecost, when the Holy Ghost came in fulfillment of the Saviour's promise given in the upper room that "another Comforter" would come to take his place in the church, was fulfilled the prophecy of Joel concerning the "former rain." Joel 2: 23. This same prophecy also speaks of the latter rain,—a second outpouring of the Spirit,—for the strengthening of the church and the ripening of earth's harvest. And as surely as the former rain came upon the church, so surely will the latter rain also come.

We are exhorted to ask, or pray, for rain "in the time of the latter rain." The time is here. Are we praying for and receiving the rain? In response to the prayer, the Lord promises to give "showers of rain." The result of this outpouring of the Spirit is that "the floors shall be full of wheat, and the fats shall overflow with wine and oil." Joel 2: 24. The latter rain will give force and power to the closing work of the gospel, and the earth will be lightened with the glory of the truth. "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands,

and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.' "

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this will close with power and strength far exceeding the midnight cry.

"Servants of God, endowed with power from on high, with their faces lighted up and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' "—" *Early Writings* " (old edition), pages 133, 139.

For this glorious result we are to look and to pray earnestly, under the influence and power of the latter rain. We must not make the mistake of looking for the evidence of the latter rain in some great demonstration or spectacular performance. Rain does not convey the idea of show or display. "Unless we are daily advancing in the exemplification of the active Christian virtues, we *shall not recognize* the manifestation of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we *shall not discern nor receive it.*"—"Special Testimony."

This is a startling statement. It is only those who are advancing in Christian virtues who will either recognize or receive the power of the latter rain. All about them are those whom God is visiting, but those who are failing to make advancement in the Christian life are passed by. Surely this would be a very sad experience!

This brings us face to face with what it means to us individually to receive the latter rain and share in the final triumph of the work of God. From the Testimony from which I have already quoted, I make another extract:—

"It was by the *confession and forsaking of sin*, by earnest prayer and *consecration* of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, *only in a greater degree*, must be done now."

The key, then, that unlocks the storehouse of blessing, and brings us to the blessed experience of the latter rain, is *consecration*. Earnest and importunate prayer and the forsaking of all sin are included in this.

This consecration, we are told, is to be carried forward to "a greater degree" than before Pentecost, when the promised Paraclete took his place in the church. The reason, then, why the latter rain is withheld must be that those who are expecting it are not ready to receive it.

Nothing is clearer than that a Christian receives power from God in proportion to the completeness of consecration, or surrender. So before the *fullness* of the latter rain, there must be the *fullness* of consecration. *Great power means great surrender.* "In conversion we receive, in consecration we give; in the one we accept eternal life from God, in the other we offer up ourselves in self-surrender to God; in the one we appropriate the work of Christ done for us, in the other we fulfill the work of the Spirit in us."

True consecration is illustrated by the device seen on an ancient seal. It is that of a burning candle, and underneath it the inscription, "I give light by being myself consumed." We give light only by *giving up our lives*. All must be laid on the altar, a living sacrifice. And when we unreservedly place ourselves on the altar, God will kindle the fire.

The seal on the tomb of Adam Clarke is a candle burned down to the socket. Underneath are the words, "In living for others I am burned away." Rev. Charles L. Goodell says: "A good picture for every pastor's study is the scene of Newburyport, with Whitefield, on the last night of his life, 'weary in his Master's work, but not of it,' standing on the stairs of his humble home, holding a light in his hand and talking to the people till the candle burned to its socket and

went out. Then the old hero goes up to his chamber. As the light of the morning breaks, the lamp of his life goes out. There you have your burning and shining light."

Another impressive illustration of consecration, and the power of the Holy Spirit which was manifested as a result, is seen in the life of this noted divine. He was the companion of the Wesleys in their work. He tells us he spent whole days wrestling, Jacob-like, with God for his blessing. He found this blessing, and thus speaks of his experience at his ordination:—

"When the bishop laid his hands upon my head, if my evil heart doth not deceive me, *I offered up my whole spirit, soul, and body to the service of God's sanctuary.* Let come what will, life or death, depth or height, I shall henceforth live like one who this day in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church." "*I call heaven and earth to witness that, when the bishop laid his hand upon me, I gave myself up, to be a martyr for him who hung upon the cross for me.* Known unto him are all the future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into his almighty hands."—*Stevens's "History of Methodism," Vol. I, page 105.*

Concerning the result of this complete surrender in the life of Whitefield we are told that "from the very first sermon of Whitefield, when fifteen were driven to an agony of conviction, to the last this was the uni-

form result of his ministry. John Newton records of him that in a single week he received no less than a thousand letters from those distressed in conscience under his preaching. Surely this was not the fruit of his 'graceful oratory,' which Franklin and Chesterfield so much admired, but of that power from on high which is promised to those who are ready to tarry in Jerusalem until they be endued with it."

Is there any reason why the people who expect Christ to come in a few brief years, who are longing and praying for the latter rain to come and finish the mystery of God in the earth, should not make as full and unreserved surrender to God as did Whitefield? Should not every minister on whom the hands of ordination are laid, place himself "without reserve" in God's hands, "to be a martyr for him who died on the cross"? Should not workers in every line do the same? If not, why not? Should not the lay members of the church throw themselves "blindfolded" into his hands? Can we trust God and his truth to lead us as far as this?

What a mighty transformation the outpouring of the Holy Spirit will make in churches and individual experiences! It will change a wilderness into a fruitful field. We are told that when Sir Samuel Baker was exploring in the upper Nile valley, he pitched his tent one night in the bed of a large river long since dry. The heat was stifling, and the country apparently dead. That night the river rose into a torrent. He had scarcely time to escape with his Arab attendants. When morning broke, the entire scene was transformed. Birds were singing, people were rejoicing,

and the large, broad river was flowing on to the sea. The natives began immediately to irrigate, and the whole atmosphere of the place was surcharged with life. It was nature's baptism. With such a baptism does the Holy Spirit fill the soul and change the life.

It is a glorious hour which awaits the church in the outpouring of the Holy Spirit in the closing work of the gospel. "Thank God we are not going to be dragged on forever like Pharaoh with the wheels off his chariot. Our hearts may truly rejoice with the thought that very likely many of us shall live to see the outpouring of the Spirit in the latter rain, when the sons and the daughters of God shall prophesy, and the young men shall see visions, and the old men shall dream dreams. Perhaps there will be no miraculous gifts, for they will not be required; but yet there shall be such a miraculous amount of holiness, such an extraordinary fervor of prayer, such a real communion with God, and so much vital religion, and such a spread of the gospel message, that every one will see that verily the Spirit is being poured out, and the latter rain is descending from above."

In view of the solemn hours that are drawing near, when the test will come to every soul, will anything less than the fullness of the Spirit suffice? And as surely as God gave to Whitefield, and to others whom we could mention, the power of the Spirit, so surely he will pour upon his remnant people the latter rain. Shall we not individually get ready to receive it?

"The harvest time is almost here,
But flowers and fruits and grain
Are drying up, and turning sear,
And languishing for rain.

“The soil is baked, and hard as stone;
The very beasts complain;
The earth, with open mouth, doth moan:
‘Send rain, O Lord, send rain!’

“As pants the hart, we pant for thee;
All earthly help is vain;
O, hearken to our humble plea:
‘Send rain, O Lord, send rain!’

“‘I will pour water,’ thou hast said,
‘Upon the soul athirst,
And floods, where Want and Famine tread,
Upon the ground accursed.’

“The latter rain is due, O Lord,
To ripen off the grain,
The time foretold within thy Word,
When we must *ask* for rain.

“We claim thy promise, thy ‘bright cloud;’
O, send thy showers again
‘To every herb,’ as thou hast vowed!
Send rain, O Lord, send rain!

“By faith we hear the freshening breeze,
And see the lightning’s glare;
We know that thou hast heard our pleas:
‘Prepare us, Lord, prepare!’”

CHAPTER XXIX

RESULTS OF SPIRIT FILLING

SOME of the records of the great conquests and special work of the apostles in the book of Acts are introduced with the words, "Filled with the Holy Ghost." Acts 2:4; 4:8, 31. One able writer has well said that the book of Acts might properly be called "The Acts of the Holy Spirit." In the early history of the church, when leaders were wanted it was possible to find those who were "filled with the Holy Ghost." In like manner the church should have Spirit-filled leaders in this time. It was because the apostles were Spirit filled that they were able to do great things for God. What they did was wrought by the Spirit in them.

It was this Spirit filling for service that the Saviour had in mind when he said to the disciples, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. These words were not spoken to unbelievers, but to believers, to chosen disciples. The disciples had experienced a large measure of the Spirit's power. They had felt its transforming power in their own lives. They had seen the great miracles of Christ, and witnessed the workings of the Holy Spirit in his life. But Jesus saw they needed a baptism of the Spirit for service; therefore he said, "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. And although the dis-

ciples were from the humbler walks of life and without great education from the world's standpoint, filled with the Spirit they were able to stir the world wherever they went.

"Look at this old piece of common iron. Let us wrap the electric current around it, and what wonders! It talks, it sings, it lifts loads, it turns night into day, and carries us up hill and down dale and through the waters,—a new wonder every day. The greatest thing in the world is the power of the Holy Spirit. See that uncouth, unlettered man, sunk in sin,—common iron. Something happens. Call it by any name you like. The Spirit of God envelops that man, and he melts and moves a vast audience as he speaks for God. Jerry McAuley (the great missionary worker in New York City), the river thief, and Samuel Hadley, the drunkard, became the lights of New York slums; and when death claimed them, the great city wept."

We believe there is an enduement of the Holy Spirit for Christians today; not to work miracles and make a show, but for the work of saving souls. And just in proportion as God has given to every person a work to do in saving souls, he has promised him a spiritual equipment for his work. And when this is believed, and laid hold of by faith, it will change many a desert experience into a watered garden. It will change churches that are like a Sahara into an Eden.

In tracing the history of the church through the centuries, we find striking examples of consecrated, Spirit-filled men who have had great power with God and with men. Think of Paul and the other apostles in the first century. Through the Dark Ages God had

his witnesses. Great earnestness and spiritual power were seen in the mountains of Piedmont, in Spain, in Belgium, in Bohemia, and other places. This zeal the terrors of the Inquisition could not quench. Thousands were put to death, but spiritual power continued to be manifested. It gave Christian fortitude to gray-haired men, tender virgins, and weak women to face the fagot, the rack, the gallows, and the wild beasts in the arena.

Under the preaching of Luther and his associates, the kingdoms of the world were stirred, and the papal throne feared for its existence. Knox, in his burning zeal, exclaimed, "Give me Scotland, or I die!" Such spiritual earnestness and power attended his words that Scotland was stirred to her depths.

Who cannot see in Livingstone, who lies buried in Westminster Abbey, one of England's uncrowned kings, a man whom the Spirit of God greatly used? The same spiritual halo gathers around Carey, who gave his life to India; Judson, who laid down his life for the Burmese; Morrison, who placed his life on the altar for China; John G. Paton, who devoted his life to the cannibals of the New Hebrides; and many other worthies whom we might mention.

Under the preaching of Whitefield and the Wesleys, great spiritual power was seen. They were examples of Spirit-filled men. A formal church was aroused. Society was stirred to its foundation. In the fields, miners and thousands of the common people, with tearful eyes, listened to the preaching of Wesley. Bishop Simpson reports Cardinal Manning as saying that "had it not been for the preaching of Wesley, no

man could tell into how deep a degradation England would have sunk." Why was he able to give such a spiritual uplift? It was because the power of the Holy Spirit was at work.

Great power attended the preaching of Jonathan Edwards in New England. On one occasion one of his auditors is reported to have said that "he fully expected to see the heavens open and the Judge descend." A great spiritual awakening followed the preaching of Chalmers. "It is said that Professor Young, who occupied the chair of Greek in the university, was on one occasion so electrified that he leaped up from his seat upon the bench near the pulpit, and stood breathless and motionless, gazing at the preacher till the burst was over, the tears all the while rolling down his cheeks."

Most startling and almost overwhelming results attended the preaching of Charles G. Finney. In different places where he labored, whole communities became greatly convicted of their sins. It is said that the feeling was such at times as "to make the stoutest men writhe on their seats as if a sword had been thrust into their hearts." He attributes his work to a special baptism of the Holy Spirit given him for service.

George Müller, who conducted the orphanage at Bristol, England, for many years, sheltering, feeding, and clothing thousands of children, with no funds except those sent him in answer to prayer, is called "the standing miracle of the nineteenth century." He stands as an example of faith and great spiritual power. In his experience is shown what God is will-

ing and able to do for a consecrated, Spirit-filled man in this time.

Then there is the work of D. L. Moody. Though not possessing a finished education, he secured a baptism of spiritual power that enabled him to stir the English-speaking world. The sinners in Zion were made afraid, and thousands without hope were brought to Christ. A fellow laborer says of him: "I have seen him preach with the fire of heaven illuminating his countenance, with the tears blinding his eyes, when he could scarcely speak for sobs; and hundreds cried out, 'What must we do to be saved?'" Concerning his own experience, both before and after being filled with the Holy Spirit for service, Moody says:—

"I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there, for when I began to preach, I could tell by the expression of their faces they were praying for me. At the close of the Sabbath evening services they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, '*You* need power.' 'I need power,' I said to myself; 'why, I thought I had power.' I had a large Sabbath school and the largest congregation in Chicago. There were *some* conversions at the time, and I was in a sense satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing of the Holy Ghost. And there

came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York, O, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say, God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand.

“I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would give me all Glasgow.”

The late William Booth enjoyed in a large measure the help of the Holy Spirit. Concerning the secret of his success, the Rev. J. Wilbur Chapman says:—

“When I was in London, I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, ‘General Booth, tell me what has been the secret of your success all the way through.’ He hesitated a moment, and then I saw the tears come into his eyes and steal down his cheeks; then he said: ‘I will tell you the secret. God has had all there was of me.

There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was: and if there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.' Then he looked at me a minute, and I soon learned another secret of his power. He said, 'When do you go?' I said, 'In five minutes.' He said, 'Pray with me.' I dropped on my knees with General Booth by my side, and prayed a stammering, stuttering prayer; and then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness, and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian; and with his eyes still overflowing with tears, he bade me a good-by, and started away, past eighty years of age, to preach on the Continent. And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or what you are, but of whether God controls you."

It is not numbers, wealth, or worldly honor that counts with God. It is Spirit-filled men and women that are needed. It is a question of putting away sin and wholly surrendering to God. Those who are *empty* of sin God will *fill* with his Spirit. We may not

be conscious of it. Moses did not know that his face shone, but the people did.

“Placed on the insulated stool and connected with the electrical machine, we are filled with electricity, filled so full that every hair upon our heads stands almost erect. Yet we have no consciousness of it. But let any one come near us, and the fire sparkles from every part. So we may be filled unconsciously with divine influence, which will sparkle from our eyes and issue in words of power from our tongues. How wonderfully is science revealing to us divine possibilities! The electric messages we send to our brothers, over mountains, under oceans, across the globe, so quietly, unseen and unheard by those around, do they not illustrate how God can reach our hearts, how he can infuse his own power, without any outward manifestation? This power is not only ‘from on high,’ it is a connecting link between the throne and our hearts. It is the indwelling of the Holy Spirit, for regeneration, not for sanctification, but to use the whole of a purified nature, and especially the *tongue*, for aggressive Christian work.”

CHAPTER XXX

PERSONAL SOUL WINNING

THEN the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29.

Here in one short verse is set before us one phase of the work of the Holy Spirit in the life of every believer. Here was a man wanting light. He was reading the Holy Scriptures, but did not understand what he was reading. The Holy Spirit communed with Philip, and directed him to go and personally instruct the eunuch in the way of the Lord.

The "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. God loved the lost, and gave his Son to save them from sin. When the Spirit therefore is allowed to abide in our hearts, it will lead us to give our lives for those who are lost. It lays upon every heart a clear burden for this work. The great apostle said he had "great heaviness and continual sorrow" in his heart for his people rejecting Christ. Likewise in every heart that yields to the Spirit's gentle influence there will be a burden for lost souls. Many have a barren Christian experience, because they neglect to follow the leadings of the Spirit in laboring for those who are in need of help. The Lord gives us the baptism of the Spirit for service, and to those who refuse to take up the cross and personally search for the lost he withholds the fullness of the blessing.

One day from the deck of an ocean liner a boat was seen drifting in mid-ocean. It had come from a sinking vessel. A boat and crew were sent in pursuit. In the bottom of the drifting boat a man was found, exhausted and unconscious. As he was lifted up and taken into the other boat, he partially revived, and the first feeble words heard from his lips were, "There's another man in the boat." Then he again became unconscious. Saved himself, his first thought was to have another saved.

This incident illustrates the spirit of the true Christian. One of the first evidences of the indwelling of the Holy Spirit is an interest in some other soul, in the other man in the boat, in the man who is the farthest down. The Scriptures abound in examples of personal work for souls by those who were Spirit filled. Some of the greatest sermons Jesus preached were to one soul. By night he talked personally with Nicodemus, and instructed him about his soul. A large part of the third chapter of John is a record of the instruction given at this interview. In a personal talk he taught the Samaritan woman the way of life, and she immediately began personal work and brought other souls to the Master. To the one who said he would follow Jesus whithersoever he went, the Master gave some valuable lessons. To another he said, "Go thou and preach the kingdom of God." He instructed another concerning the sin of "looking back." The one man seems to have been the congregation in much of Christ's ministry. In this he has left us an example.

Andrew, being led by the Spirit to find the Messiah, "findeth his own brother Simon." Philip, being

found of Christ, "findeth Nathanael." Philip the evangelist has a personal interview with the treasurer of Queen Candace, and leaves him a baptized believer. Paul and Silas labor personally with the jailer and his household in the midnight hours, and have the joy of witnessing their conversion and baptism before dawn. Aquila and Priscilla do personal work with Apollos, and "expound unto him the way of God more perfectly." These few examples gleaned from the Bible record of the lives of Christ and his followers should admonish us, as Christian workers, to similar endeavor.

Some of the more recent noted soul winners were themselves won to Christ by the personal efforts of Spirit-filled persons. D. L. Moody, when a young man clerking in a store, was visited by his Sunday-school teacher, and talked to about his soul. Mr. Moody says, "I had not felt I had a soul till then." Colonel Hadley, who is said to have knelt and prayed with more than thirty-five thousand drunkards, declares that one of the agencies that led him to Christ was a brief talk on the train with Chaplain McCabe. J. Wilbur Chapman, the noted evangelist, says that the touch of his Sunday-school teacher in a revival meeting, and the question, "Do you not think you had better stand?" started him for the kingdom. The late H. Clay Trumbull was won to Christ largely through a personal letter written him by a friend. He in turn became a great personal worker.

A visitor at a pottery observed a workman molding some clay. The process seemed slow. The visitor asked if there was no tool that could do the work.

"No," replied the potter, "we have tried several, but somehow in this work we must have the human touch." So in molding human souls into vessels for the Master's use, there must be the personal touch.

This personal work in churches and Sabbath schools I am sure needs emphasis. The lack in this work indicates an absence of the Spirit's power. No person can be a successful soul winner without putting forth personal efforts for those who are unconverted. Much of the fruit of souls must be hand picked.

A clergyman was one day walking on Broadway, New York, and noticing a crowd gathered about a little stray child, he stopped. The child had become separated from friends, and did not know his way home, but seeing the look of sympathy on the gentleman's face, stretched out his hands and pleadingly said, "Won't you please show me my way home?" The clergyman says, "That cry has been sounding in my ears ever since, when I find myself near a wandering soul like that boy in the city." It is even so with every soul born of the Holy Spirit.

Within easy reach of each of us there are many lost souls who need some one to show them the way to their Father's house. Their condition is a mute appeal to us for help. Some of these sit every Sabbath in our churches. It seems unspeakably sad to allow them to sit there week after week and no personal effort be made to bring them to Christ. I was on a camp ground once when the word went out that a little boy, who had been left in a tent while the parents attended a morning meeting, was lost. Soon the whole camp was astir. Tears were shed, and anxiety was seen on

every face. Breakfast was forgotten; nobody cared to eat. In every direction scores of people scattered and continued their search until the lost child was found. But in every community, in churches, and in Sabbath schools there are those who are lost, and no such stir as this is seen. Why is it? I ask. Can anybody give a satisfactory reason as to why we are so indifferent? What answer can we give personally?

Christians who are born of the Spirit are to resurrect the dead. This is the work of those who are the light of the world. They are to bring to life those who are "*dead* in trespasses and sin." This work requires spiritual power, surely. Only those on whom the Spirit has breathed can do this work. An instructive miracle wrought by Elisha, throws some light on how this may be done. The son of the Shunammite woman died. In her sorrow and distress the mother laid him on Elisha's bed, and hastened to the man of God for help. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes." 2 Kings 4: 32-35.

Elisha had to deal with a dead child. So do Spirit-filled Christians. The prophet was not satisfied with

merely cleansing the dead body, embalming it, or wrapping it in fine linen, and leaving it still a corpse. Nor was he satisfied when the corpse seemed to wax warm. *The dead must live*; so he labored on till life was restored.

It is not enough to teach people about the Bible, to instruct them with beautiful lessons drawn from the Scriptures, to inculcate moral duties, and teach them the mere letter of the gospel. Our mission is to be the means, in the hands of God, of bringing life from heaven to dead souls. If we fail in this, our work is a failure.

Gehazi was sent by Elisha to awaken this dead child, but, doubtless from lack of consecration and spiritual power, failed. What a terrible loss he sustained! When Elisha came, he shut the door, and alone with the dead child prayed earnestly to God. He came in close personal touch with him. And the prophet was rewarded by seeing the dead live. There is a lesson in this for every Christian as to how to win souls for the Master. It means prayer, unconditional consecration, and personal, persevering labor.

It would help us perhaps to become more active and earnest in the work of saving souls if we could realize fully the value of even one child. I read something recently which impressed this very deeply on my mind:—

“A farmer in North Carolina once drove with two mettlesome horses into the town. Stopping in front of one of the stores, he was about to enter when his horses took fright. He sprang in front of them, and heroically seized the reins. Maddened by strange

noises, the horses dashed down the street, the man still clinging to the bridles. On they rushed, until, wild with frenzy, they reared on their haunches and, leaping upon the man, all came with a crash to the earth. When the people came to rescue the bleeding body of the man, and found him in death's last agony, a friend, bending tenderly over him, asked, 'Why did you sacrifice your life for horses and wagon?' With his last breath, the man gasped, 'Go and look in the wagon.' They turned, and there, asleep in the straw, lay his little boy. As they laid the mangled form of the hero in his grave, no one said, 'The sacrifice is too great.' "

It was his little boy asleep in the wagon that caused this father to sacrifice his life. He was not thinking about the value of the team or the wagon; his little boy was on his heart. He was entirely oblivious to danger, and willing, if necessary, to die to save his little boy asleep in the straw. Did he make too great a sacrifice? Nobody will say he did. But there are boys, worth just as much as this boy, who are near us continually. They may not be our boys, but they are somebody's boys. Is it putting it too strong, or making an extreme statement, to say that we should put forth as earnest efforts to save eternally in heaven the souls of the lost as this father put forth to save his boy from being killed? It is this consecrated, personal work to which the Spirit leads us. If all members of the church had this yearning of heart to see souls saved, many more would be brought to Christ. Spirit-filled Christians who are willing to die if thereby they can save souls, are the church's greatest need.

There is a great deal in being warm-hearted and manifesting personal interest in others. Sociability and warm-heartedness will go a long way in winning them to Christ. Many young people can be won in this way. Our teaching and admonitions should not fall like hard gravel, but like the gentle rain. I fear that our efforts are sometimes like those of the man who, wishing to rescue another that had fallen into a pond, and was about to be drowned, held out to him the icy end of a plank. The drowning man tried repeatedly to get hold and save himself, but finally cried, in despair, "For God's sake give me the other end of the plank! This end is icy." We need to be sure that in our efforts to save the lost we do not hold out to them the icy end of the plank, but get in warm, personal touch with them.

The need of heeding the voice of the Spirit and doing personal work for souls was deeply impressed on the mind of the writer by the following incident:—

"A minister was called to conduct the funeral services of a young girl who was a stranger to him. He went to her Sunday school superintendent and asked, 'Was Minnie a Christian?' 'Really, I don't know,' replied the superintendent. 'She attended Sunday school for several years, and I often thought that I would ask her, but never did.' Then the minister called on the mother, and repeated the question, 'Was Minnie a Christian?' 'I don't know,' replied the weeping woman. 'She went to Sunday school, and I thought the teacher and the superintendent ought to talk to her. I never seemed to be able to say anything to her on the subject.'"

Should a circumstance like the preceding be possible in any church?—Surely not. But I have wondered if a condition similar to this exists in any of our churches. If one of the children in our churches should die, would the Sabbath-school teacher or church officers know at the funeral whether he was a Christian or not? We may know that a child comes from a Sabbath-keeping home and attends Sabbath school, but that does not make him a Christian. Young people need a change of heart. They must be converted to be saved. I believe we are under the most sacred obligations to God to find out the spiritual condition of those in our churches, and to labor personally to bring them to Christ. Sometime the Lord will ask us where the beautiful flock is which he gave us, and we shall have to render an account to him for their souls. The following from a little book, “The Master Workman,” shows the sad consequence of the neglect of personal work:—

“Mrs. Barney, the prison worker, went to a certain city to speak. She was met at the railway station by a lady who was to entertain her. She went to the home of her hostess in an old rattletrap carriage driven by a red-nosed young man. When Mrs. Barney stepped inside the door of the home, her hostess apologized for the appearance of carriage and driver, explaining that she did not feel free to employ any other, and said, ‘O Mrs. Barney, will you not kneel here with me and pray for that driver?’ After the prayer she told Mrs. Barney the story. Several years before, she had been given a class of five boys in the Sunday school of her church. These boys had been

gathered in from the streets. She thought it her duty to entertain them by telling them stories during the lesson hour; and when the matter of their personal salvation would be pressed home on her, she would say, 'O, that isn't my business! That's the pastor's work.' After a time she moved to another city and was compelled to give up her class. During her residence in that city she came to a new vision of Christ. Then she began to realize that she had lost a golden opportunity in that she had neglected to teach the Bible in such a way as to lead those boys to a personal knowledge of Christ. Five years afterward she returned to the city and inquired for her boys. No one in the church knew anything about them. One day she found this young man driving a cab, and he was under the influence of liquor. When she asked him about the other boys, he said, 'O lady, two of us is dead, and two of us in prison, and I'm the only one left.' She begged him to sign the pledge and become a Christian, but he said, 'No, lady; there was a time when I would have done anything for you, but it's too late now — too late now.' "

Two dead, two in prison, and one a drunken cab driver, and all *lost forever!* What a sad awakening this for a teacher! There was a time when this teacher could have done anything with those five boys, but she neglected them. The Spirit impressed her, but she did not listen. She taught them, but did no personal work for them spiritually. She lost her opportunity. To see five souls forever lost who might have been in paradise had we spoken to them about their souls would be a terrible spectacle. Is it possible there are

any who once sat in our churches who are now away from Christ, perhaps beyond our reach forever, because we failed to labor personally for their salvation? The possibility of this should nerve us to greater endeavors for the future. We need more of the power of the Holy Spirit to hold those already in the church, as well as to bring others to Christ.

Another incident taken from this same book serves to press home this lesson:—

“During the great simultaneous revival campaign in the city of Philadelphia, Dr. J. Wilbur Chapman, at a noonday meeting in the Garrick Theater, read a letter from a well-known evangelist in which he said that while conducting a morning meeting in a certain city a tramp came in and sat down in a pew. During the service this tramp stood up and said: ‘My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in this church. Seven boys used to sit in this pew in the Sunday school class. We had a great love and respect for our teacher. Saturday afternoons she invited us to her home for an entertainment of music, eatables, and a look over the lessons. After a while, being anxious to please us and hold us, she brought out a pack of cards and taught us the names of the different cards. None of us had ever used cards, but we became enthusiastic over them, and soon learned the game. Then we said, “Do not give so much time to the lesson, but let us have more time for playing cards, and teach us some more tricks.” After a while we got a pack of our own and were off in the cotton gins playing cards, and not going to her home. Later we failed to go to

Sunday school. Cards and cigarettes were followed by drink and gambling. We all, at different times, left our homes. Two of these boys have been hanged, three are in State prison for life, one is a vagabond like myself. No one knows where he is; and if the authorities knew I were here, I should be arrested and put behind the bars. All I wish is that that teacher had never taught us to play cards.'

"As he stood there broken-hearted, a lady near the pulpit, dressed in mourning, arose, went to where the man was, fell on the floor and said, 'O God, I am the Sunday-school teacher who did it.' She fainted, but revived, and was not seen in the meeting again."

It would be a terrible experience, would it not, to have a tramp come like that into one of our churches, and tell how he used to sit in the pew with his parents, and attend the Sabbath school, but because of the absence of the Spirit in the life of the teacher, or because of her lack of personal interest in him, he was now a vagabond, hunted through the earth by the police. This possibility ought to startle us and arouse us to the need of a deeper infilling of the Holy Spirit for service. Of course we do not play cards, and would not teach others to do that, but there may be something else in our lives that is exerting a wrong influence and leading souls away from Christ. There is a solemn appeal in this to us as Christians to put forth untiring personal effort for every sinner, and for every member in the church and Sabbath school in whose life the spiritual taper burns but dimly.

The story is told of a famous statue in the Fine Arts Gallery in Paris. It was the work of a man who, like

many other geniuses, had struggled with poverty. His room in a garret served for both studio and sleeping room. "One midnight, when the statue was just finished, a sudden frost fell upon Paris. The sculptor lay awake in his fireless garret and thought of the still moist clay, thought how the moisture in the pores would freeze, and the dream of his life would be destroyed in a night. So the old man arose from his cot, wrapped his bedclothes reverently about the statue, and then lay down to sleep. In the morning the neighbors found him lying dead. His life had gone out into his work."

Such devotion to duty on the part of Christians would result in the salvation of many souls. We need to cry to God for a greater measure of the Holy Spirit for service, that under his divine guidance we may go forth as personal soul winners for Christ in a world filled with lost human beings.

CHAPTER XXXI

CONCLUSION

THE great threefold message of Revelation 14 is world-wide. It goes to every nation, tongue, and people under heaven, and the whole earth is lightened with its glory. It is to be proclaimed, not in whispered tones, but with a loud voice. Beginning in weakness, it increases in strength, until, clothed with the panoply of heavenly glory and power, it reaches earth's remotest bounds, and the mystery of God is finished. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18: 1.

This angel brings no new message, for there is to be no other message. This threefold message is the last message. It begins with the proclamation of the judgment, continues till the end, and closes with the coming of the Son of man to reap the harvest of the earth. The angel of Revelation 18 comes from the courts of heaven, girt with power, and with a commission to "descend to earth to unite his voice with the third angel and *give power to his message*." No other message is to arise; "it is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in large measure." The latter rain is to fall; the loud cry of the message is to be heard. "Mighty miracles were wrought, the sick were healed, and signs and wonders

followed the believers. . . . I saw that this [message] will close with power and strength far exceeding the midnight cry. Servants of God, endowed with power from on high, with their faces lighted up and shining with holy consecration, went forth to proclaim the message from heaven."—"*Early Writings*" (old edition), page 139.

This message is the most solemn and searching ever proclaimed to man. It contains the most terrible warning men have ever been commissioned of God to bear, or that ever fell on human ears. It threatens the wrath of Jehovah unmixed with mercy. It brings to view the solemn hour when our Mediator, having finished his work, lays down his censer and puts off his priestly vestments forever; when probation for the lost race is ended, and the sweet voice of mercy, which has ever been pleading with sinners to repent, is heard no more. Then, clothed with sovereign power and authority, the Redeemer comes to gather home his chosen people. The proud and stately nations, which have boasted of their strength, are overthrown forever. The wicked are slain, and darkness as gross as before the Almighty's fiat gave birth to light, envelops the earth. Such are some of the transcendently great and awful scenes which are brought to view in connection with this message. Indescribable scenes of woe, and great struggles with the powers of darkness, are just before us. To cope successfully with the things here brought to view, and to finish the work committed to us, will require no ordinary bestowment of divine power.

The Lord is coming in *this generation*. His coming cannot be much longer delayed. And is not the set

time surely here for God to favor Zion by bestowing upon her the power of his Holy Spirit? Why should the bountiful outpouring of the Spirit be longer withheld? A power from beneath is seizing fast hold of all Satan's agencies. Should not the mighty power of God be seen upon his servants, enabling them to complete the work given them, and thus end the prolonged controversy? Today, as truly as in apostolic days, the rain of the Holy Spirit is needed by the people of God.

It is true that we have a great and wonderful system of truth. But this of itself is not sufficient to save us or to fit us for service. The disciples had been with the Saviour during the years of his ministry. But this did not qualify them to go out to labor. Though the world was sunk in iniquity, and perishing, he bade them wait. How long?—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high." They sought God. They humbled their hearts, and by confession put away their sins.

"The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. . . . This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven."—"Gospel Workers," page 370.

Having received this holy unction from on high, they went forth on their mission. Men quailed before the truth spoken in the power of the Holy Spirit. Hard, stony hearts were changed, and dark, stormy, sinful passions were subdued. Thousands were converted. The purse strings of the believers were loosed, and funds came in to carry on the work. Even the iron monarchy of Rome yielded before the power of the message which they delivered. Being filled with the Spirit of God, they went forth "conquering and to conquer."

No people could have greater incentives to seek God for his Holy Spirit than those who believe this message. This message means the end of sin and sorrow, and the final rest in the kingdom of God.

Ezekiel's vision of the valley of dry bones (chap. 37: 1-12) illustrates what can be accomplished through the power of the Holy Spirit. Though this scripture no doubt has special reference to the resurrection of the dead at the last day, it contains a lesson as well for those who are dead in trespasses and sins. In this vision is represented the ruined state of humanity. Being alienated from the life of God, they are without life. "Can these bones live?" Humanly speaking, this seems impossible. There is no sign of life; for the bones are "very dry," a piece here, and a piece there. Here is a condition before which human philosophy and church federation can only stand helpless. What can worldly power do in a condition like this? — Nothing. But the Spirit of God enters into the dry bones, and, behold, they live, "an exceeding great army," the whole house of Israel.

In the church today are many without the breath of the Spirit of life, mere skeletons, so to speak. Their only hope of spiritual existence is in receiving the vitalizing power of the Holy Spirit. But this awaits our demand and reception. Now, as never before, we should reverently bow, with great humility of soul and confession of sin, upon the insulating stool of power, asking that the heavenly current, fresh from the throne of God, may fill our very being.

"The declaration in his intercessory prayer, that the Father's love is as great toward us as toward himself, the only begotten Son, and that we shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is in his church as an encompassing wall of fire, which the powers of hell shall not prevail against."

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

"Breathe on me, Breath of God.
Until my heart is pure,
Until with thee I will one will,
To do and to endure.

"Breathe on me, Breath of God,
Blend all my soul with thine,
Until this earthly part of me
Glows with thy fire divine."

In his "Quiet Hour Talks," Mr. S. D. Gordon tells about a little town somewhere in the mountains. The citizens ran a pipe up the hills to a lake. "As a result, the town enjoyed a bountiful supply of water the year

round without being dependent upon the rainfall, which is very slight there. The population increased, and the place had a regular Western boom. One morning the housewives turned the water spigots, but no water came. There was some sputtering — there is apt to be a noise when there is nothing else. The men climbed the hill. There was the lake as full as ever. They examined the pipes as thoroughly as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as days grew into weeks, people began moving away; the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the town officials received a note. It was ungrammatical and poorly written, and the spelling was incorrect; but he never cared less about spelling and grammar than just then. It said, in effect, ‘Ef you’ll jes’ pull the plug out of the pipe about eight inches from the top, you’ll get all the water you want.’ The officials started for the top of the hill, dug into the pipe, and found the plug which some vicious tramp had inserted,—not a very big plug, just big enough to fill the pipe. Out came the plug; down came the water freely; and by and by prosperity came back again.”

The Spirit of God is free. David prayed that he might be upheld by the “free Spirit.” It awaits our demand and reception. In answer to earnest prayer, the promised blessing will come. Now, as in days of old, the Lord will reveal himself to his people. If the blessing is withheld, it is for us to search out the cause and remove the obstacle. Then the water from God’s great reservoir will flow in an abundant stream.

Should we not, like our Master, go forth "in the power of the Spirit"? Pompey is said to have boasted that, with one stamp of his foot, he could arouse all Italy to arms. But with us is the great and mighty God, who, with one word, can summon the inhabitants of heaven and unfallen worlds to his aid, and is able to bring new creatures into being to do his will. There is nothing too hard for him.

When a lecturer wishes to show an example of a human body surcharged with electricity, he places some one on a stool with glass legs, to isolate him from the earth, and then turns on the electric current. You see no fire; you hear no noise. But presently you are asked to come near and hold your hand close to the person on the stool. When you do this, you see sparks of fire shoot out toward you. In like manner, the fire of God's Spirit should surcharge us, so that those with whom we come in contact will feel a mysterious, invisible power drawing them away from earth to heaven.

Great deeds of valor for the cause of God have been wrought by those clothed with the Spirit. Out of weakness they have been made strong. Irresolution and indecision have vanished, and they have unflinchingly endured privations, calumny, and persecution. Being valiant in fight, they have turned to flight the armies of aliens. They "went forth conquering and to conquer." With the might of omnipotence God worked through them to make the gospel triumphant.

Shall we not enter into the closet, shut the door, and there, isolated before the throne of God, await

the promised baptism of the Spirit, that we may labor and battle against the powers of darkness, not in our own strength, "but in demonstration of the Spirit and of power"? 1 Cor. 2:4.

"O for that flame of living fire
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold!

"Where is that Spirit, Lord, which dwelt
In Abram's breast, and sealed him thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine? —

"That Spirit which from age to age
Proclaimed thy love, and taught thy ways?
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays?

"Is not thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow,
Or Job endured the trying hour?

"Remember, Lord, the ancient days;
Renew thy work, thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour."

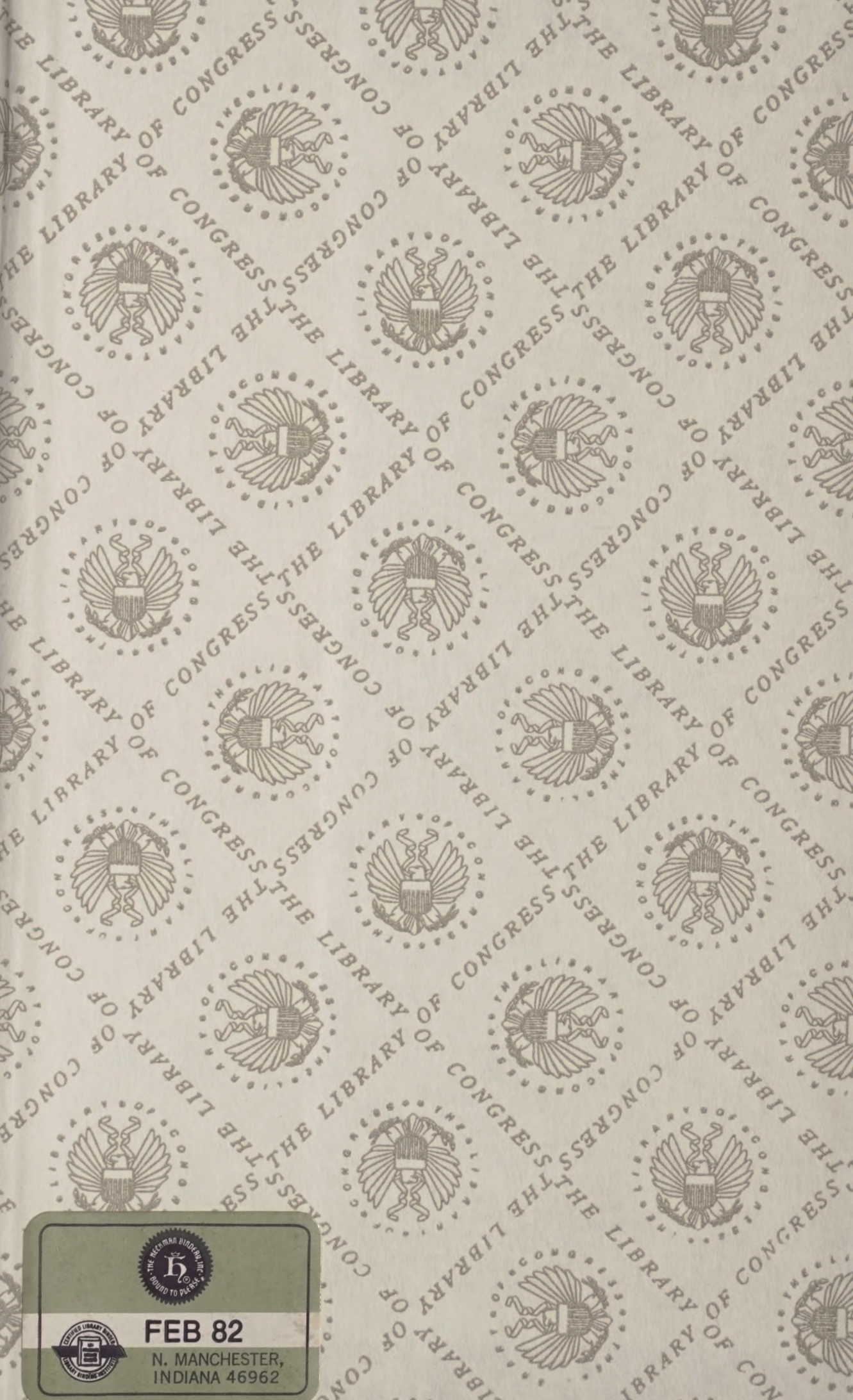
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